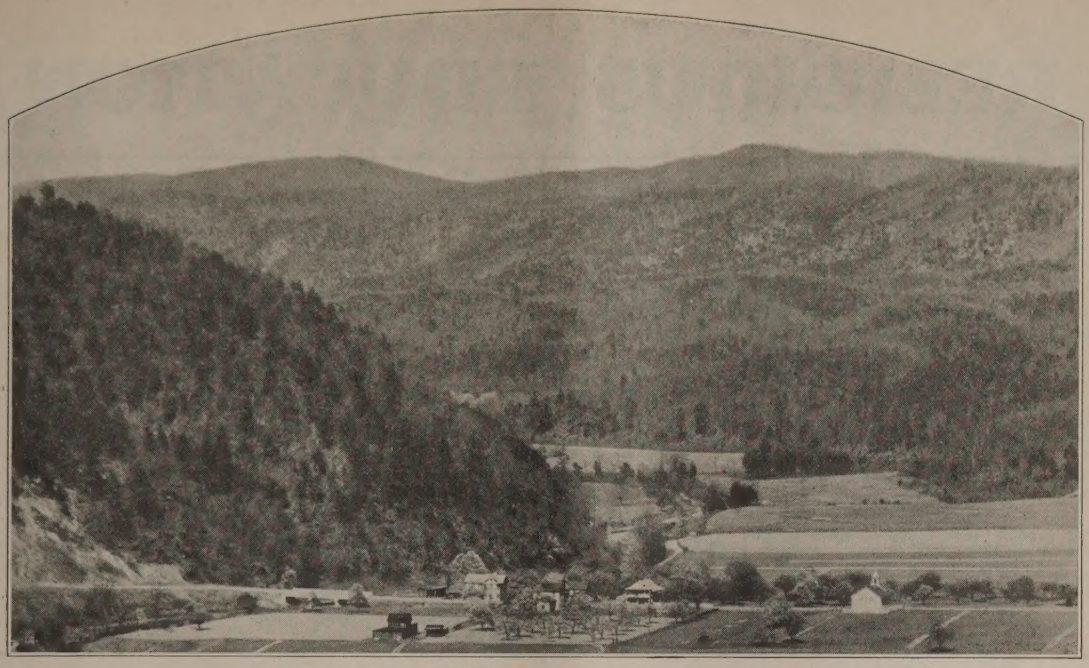


A Virginia Countryside *Photo, Harry Staley*

INTERNATIONAL JOURNAL OF

RELIGIOUS EDUCATION

Official Publication of

The International Council of Religious Education

Hugh S. Magill, *General Secretary*

June, 1931 **CONTENTS** **Vol. VII. No. 9**

	PAGE
Editorial	5
True Values, *Albert W. Palmer*	8
Religious Education in Rural America, *Ralph S. Adams*	9
Supervision in the Rural Church, *A. W. Martin*	11
The Tompkins County Larger Parish, *Viola Schuldt*	13
The Rural Sunday School at Work, *Kenneth C. MacArthur*	15
In Spite of Handicaps, *Henry W. McLaughlin*	16
Rural Religious Education in Castle Creek, New York, *Helen C. Finch*	18
A Summer Program of Recreation, *E. O. Harbin*	20
Rural Weekday Schools in Virginia, *Minor C. Miller*	22
An Intermediate Camp, *Dorothea Gray*	24
The Hub of a Friendship Wheel, *Katherine F. Berry*	25
A Rural Vacation School, *T. M. Baxter*	27
Religious Education Week in the Small Church, *Victor F. Scalise*	28
International Schools and Camps	29
Developing an Expanded Session, *Lella M. Ayres*	30
The Workers' Conference	31
Suggestions for Building Worship Programs	
Primary Department	32
Junior Department	33
Departments of the Young People's Division	35
School with Combined Departments	38
What's Happening in Religious Education	41
New Books	45

Contents of previous issues of the *International Journal of Religious Education* can be found by consulting the Education Index in your library.

BOARD OF EDITORS

Paul H. Vieth, *Chairman*
Harry C. Munro, *Director of Circulation*
P. R. Hayward Miss Mary Alice Jones Forrest L. Knapp Roy A. Burkhart
Otto Mayer
Miss Gloria Diener, *Editorial Assistant*
Miss Florence Teague, *Business Assistant*
Miss Edith P. Rea

Copyright, 1931, by

The International Council of Religious Education

Published Monthly, Except August, by the International Council of Religious Education. Publication Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois.

Subscription rates: one year, $1.50. Clubs of five or more to individual addresses, $1.25 each; to one address, $1.00 each. Single copy, 20 cents. Same rates to foreign countries.

RELIGIOUS EDUCATION

THIS NEW EDUCATION

By Herman Harrell Horne

"We know of no other place in which the different educational systems of other days and other countries find such accurate appraisement in few words."—*Watchman-Examiner.*

Net, $2.50, postpaid.

THE DRAMATIC METHOD IN RELIGIOUS EDUCATION

By W. Carleton Wood

A volume of unusual value which carefully establishes the psychological basis of the drama as a factor in religious education. It explains the procedure of dramatic presentation with remarkable completeness.

Illustrated. Net, $3.00; by mail, $3.30.

EDUCATION FOR WORLD-MINDEDNESS

By Albert John Murphy

The author has studied and evaluated the viewpoints of eighty ranking thinkers in the fields of sociology and missionary education. As a result the book is up to the minute in the psychology of missionary education.

Net, $2.50; by mail, $2.75.

THE PASTOR AND RELIGIOUS EDUCATION

By Harry C. Munro

"I commend this new book as a volume that will help many a pastor to a richer and more productive ministry, as well as a better understanding of the place of religious education in his own program."—*Dr. Merle N. English.*

Net, $2.00, postpaid.

THE CHURCH SCHOOL IN ACTION

By Arthur Kendall Getman

"A layman with scientific training, and expert in pedagogy faces youth's problems and questions and helps to solve them. Readable, vital, practical, is this book from start to finish."—*Boston Transcript.*

Net, $1.50, postpaid.

TRAINING PRIMARIES IN THE CHURCH SCHOOL

By Ethel L. Smither

"Primary teachers will find that this forward-looking specialization book embodies the best methods in use today in teaching religion."—*Presbyterian Survey.*

Net, $1.25, postpaid.

THE ORIENT STEPS OUT

By Mary Jenness

Clustered about three picturesque characters, from India, China and Japan, the author tells a vivid and highly informative story of Oriental life. It is written with an ingenious weaving of the old and the new and with an authentic background.

Illustrated. Net, $1.00; by mail, $1.10.

Teacher's Manual, Net, $1.00; by mail, $1.10.

WEEK-DAY CHURCH SCHOOLS

Their Organization and Administration

By Nathaniel F. Forsyth

"The work is historical, critical, constructive, explanatory and practical. Practically everything concerning a week-day church school is discussed in an expert manner."—*Reformed Church Messenger.*

Net, $1.25; by mail, $1.35.

WORSHIP TRAINING FOR PRIMARY CHILDREN

By Clara Beers Blashfield

"Primary workers will be greatly helped by Miss Blashfield's book, which describes well the needs of small children, the elements of worship, the way to build a program, etc. Specific suggestions are given of the kind of hymns, stories, and pictures to use."—*The Union Seminary Review.*

Net, $1.00, postpaid.

THROUGH THE CHURCH SCHOOL DOOR

Expressional Activity, Including Handwork

By Nell I. Minor and Emily F. Bryant

"A useful source book for teachers of children from three to nine years old in the Church school, vacation school, or the home. It approaches religion and the church through the child's own experiences and problems."—*The Churchman.*

Illustrated. Net, $2.00, postpaid.

LOOKING AT LIFE THROUGH DRAMA

By Lydia Glover Deseo and Hulda Mossberg Phipps

The authors hold that drama can yield the enjoyment of good literature and be a guide in facing life problems. This volume contains a number of plays that deal with racial, institutional, international and crime-making situations.

Net, $2.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK	CINCINNATI	CHICAGO
150 Fifth Ave.	420 Plum St.	740 Rush St.

BOSTON, 581 Boylston St. (Cop. Sq.)
PITTSBURGH.....105 Fifth Ave.
DETROIT....28 Elizabeth St., East
KANSAS CITY 1121 McGee St.
SAN FRANCISCO, 7 City Hall Ave.
PORTLAND, ORE., 69 Broadway

Editorial

'acing the Facts of Country Life

A KINDLY person, shocked by an array of startling facts, but not entirely convinced that it is the truth that makes men free, once remarked, "Let us hope ese things are not true; but if they are let us say nothing out it."

The rural church situation today forces us to consider me significant facts. The several surveys of rural church e conducted during the past few years by the Institute Social and Religious Research have brought these to e attention of the public in a forceful way. Here for ample, is a community of less than fifteen hundred popu- tion with eighteen churches—one for every eighty per- ns. Eight of the churches have fewer than twenty-five sident members. Less than one-half the population be- ngs to any of the churches. The eighteen churches long to nine denominations, several of them receiving me mission aid. And this is reported not as an excep- nal but as a representative situation.

There is not only inter-denominational competition but nflict between churches of the same denomination. To ustrate the latter type of competition, the Institute re- rts on the rural churches of a single denomination in enty-five representative counties. Over forty per cent the parishes overlap with others served by churches of e same denomination. Many town and city churches e in competition with almost one-fifth of the rural urches. Among all these churches thus studied it was und that only two out of five were not in competition th other churches of their own fellowship.

These are but telling illustrations of startling facts. me person, or churches, having discovered that these are ıe incidents, may decide to say nothing about it. But increasing number of individuals and groups will, we pe, join the movements for ushering in a better day in ral church work through comity arrangements, federated united church enterprises, and other cooperative ven- res.

Rural Churches and Community Agencies

RURAL churches are no longer the lonely agencies for human welfare which they once were in country villages. A recent survey of 140 representative ral villages ranging in population from 500 to 2500 owed an average of thirty-seven social organizations to village, not counting the churches, church schools, and blic school clubs and societies. These thirty-seven encies included seven lodges and sixteen subsidiary urch organizations. The remaining fourteen included vic, social, economic, educational, athletic, musical, and cio-religious groups. If it were possible to attend a ekly meeting of each, one would have a schedule of meetings for every day but Sunday.

Some of the work in the interests of community better- ment formerly done by the church may be taken over by other agencies. Many new enterprises may be undertaken by new organizations. But the whole movement for a richer social life of rural communities presents not fewer but more challenging opportunities for service for the churches.

Many rural social agencies will depend upon volunteer leadership for a long period of time. The people of the churches should be among the first to respond to a call for service. The pastor may do much to keep before his congregation the worthy plans of welfare groups. The people will look to him for a word of interpretation and of moral support regarding those enterprises which seek the greater welfare of the common life.

Just so the church groups have a right to expect from the pastor helpful criticism of organizations and move- ments which tend to bring dissension and suspicion into an orderly community life. Organized groups which create prejudice and religious bigotry are by no means confined to urban centers. Some one has said that the conflict be- tween rural and urban interests is becoming as serious as the problems of capital and labor or as the slavery issue of an earlier day. In the growing complexity of rural social life the church must preach and teach the gospel of mutual dependence, of tolerance and brother- hood.

Beauty in the Country Church

ANY one who has travelled through New England, or Virginia, or South Carolina, must have been im- pressed with the charm of the old churches, beautiful in their original conception, mellowed by time, and grown dignified in service. To one who loves the church and the things for which it stands there is no more moving and satisfying spectacle.

In one of his novels Robert Louis Stevenson tells of two soldiers of Napoleon, prisoners in England, who became fast friends in spite of disparity of birth and education, all because one of them passing by had seen the belfry of the church in the other man's village. Such a circum- stance, his hero says, "seems to bind up into one the whole bundle of those human instincts that make life beautiful and people and places dear."

It is a matter for regret that churches should ever be drab and unattractive, especially country churches. Here it is possible to have every natural advantage—clean air, shrubs and flowers, open space, and trees. Moreover, country churches are conspicuous in a way that city churches never are. Instead of being shut in by other buildings, they stand out for all to see. Many a church is built on a hill, and can be seen for long distances by travellers along the highways, a silent reminder of man's hope and aspiration.

The importance of careful planning of the building can hardly be overemphasized, and yet in many country com-

munities it may be very difficult to secure wise guidance in the building of a church. Such communities may find themselves with an unattractive building, but this does not mean that all is lost, since so much may yet be done to make the surroundings inviting and beautiful. Would not the care and improvement of the church grounds be a worthy task for a group of young people to assume?

The plea for beauty in churches would be more than justified on esthetic grounds alone, but this does not tell half the story. Nowhere are religion and the church so highly valued as in country communities; they have the central place. How good it would be if that esteem could always be fittingly expressed in the beauty of the church and its surroundings, and in the evidences of reverent and devoted care which are there displayed.

The Church in the Countryside

IN HIS recently published and rather unusual autobiography entitled "My Own Yesterdays," Dr. Charles R. Brown, Dean Emeritus of Yale Divinity School, makes an interesting statement in favor of experience in rural communities. He says he thinks it would be well if every boy and girl could spend the first fifteen years of his life on the farm. Although he admits that he has not discovered the way by which this could be arranged, he still thinks the experience would be very valuable.

* * * *

Not long ago an experienced worker with rural leaders stated that people living in rural sections can nearly always be depended upon to take the right side of great issues. An examination of the votes in the United States in the last ten years on great moral and social problems would probably reveal facts in support of this statement.

* * * * *

As we read the messages of the Old Testament prophets —Amos, Hosea, Isaiah, Micah, and others—the major criticism is of conditions in the cities, not in the country sections. It is sin and the luxury of the city which are looked upon by the prophets of God as making for the destruction of the people. Some of the prophets think that the Hebrew people must go back to their former mode of living in order to come close to God.

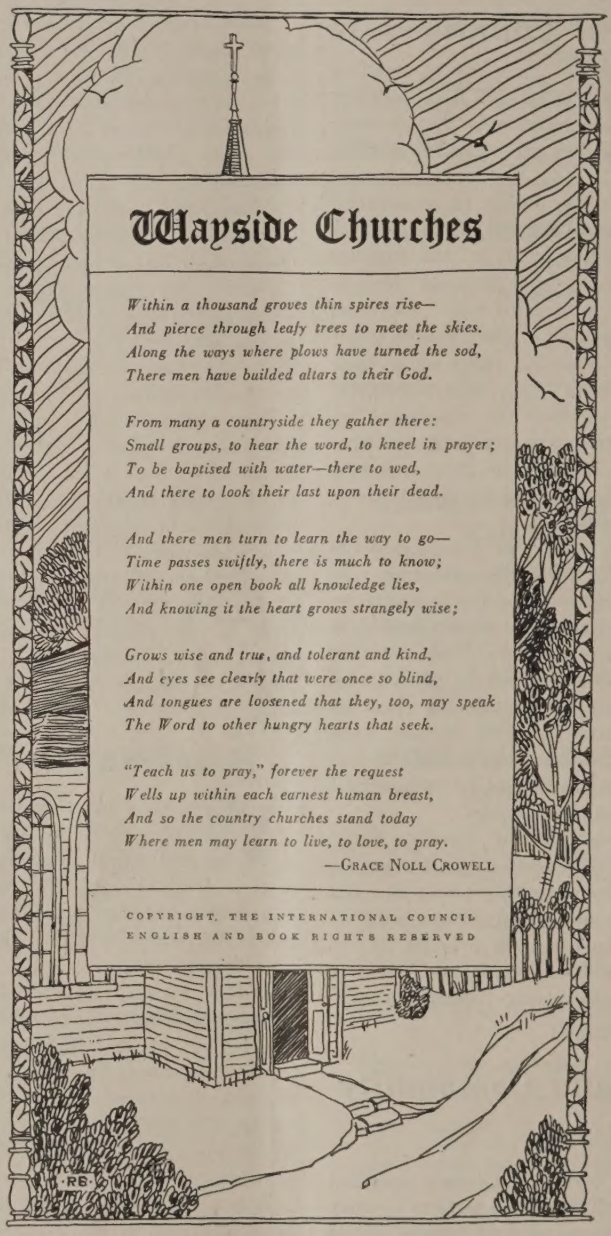
* * * * *

These and other facts are mentioned in order to call the attention of the leaders in rural churches to the fact that they have a distinct contribution to be made. It is not surprising if sometimes they become discouraged because so much that is said regarding the programs of the church can be done only by the larger city churches. Moreover, there is a certain attitude of condescension on the part of city people toward those who live on the farm. Farmers are commonly caricatured in the movies and elsewhere.

There is something very valuable about the simple life of rural folk. Amos, the shepherd of Tekoa, could interpret the trends of his times better than could those who were enmeshed in the complex and busy life of the city. It is probably true today that many of our great leaders in the onward movement of Christianity must get their start in the open spaces of agricultural sections. The comparatively hard labor to which many boys and girls are subjected as they assist their parents in making a living from often very stubborn soil will, under wise interpretation, have its rewards in the resulting character of manhood and womanhood.

These facts place a tremendous responsibility upon church school leaders in rural churches. They cannot be satisfied with anything but the best. They must constantly be in training for their tasks. They must use the very best available materials, and they must have the best possible buildings and equipment.

In this connection it does not seem unreasonable to suggest that many city churches, with wealthy memberships, should make substantial contributions to those rural churches which are training many of the finest leaders of the next generation. In one of the largest denominations more than two-thirds of the churches have memberships of less than two hundred each. Is it quite fair that city folk should worship in upholstered ease while many of their country cousins struggle under the handicaps of poor equipment, inadequate space, and very limited finances?



Wayside Churches

Within a thousand groves thin spires rise—
And pierce through leafy trees to meet the skies.
Along the ways where plows have turned the sod,
There men have builded altars to their God.

From many a countryside they gather there:
Small groups, to hear the word, to kneel in prayer;
To be baptised with water—there to wed,
And there to look their last upon their dead.

And there men turn to learn the way to go—
Time passes swiftly, there is much to know;
Within one open book all knowledge lies,
And knowing it the heart grows strangely wise;

Grows wise and true, and tolerant and kind,
And eyes see clearly that were once so blind,
And tongues are loosened that they, too, may speak
The Word to other hungry hearts that seek.

"Teach us to pray," forever the request
Wells up within each earnest human breast,
And so the country churches stand today
Where men may learn to live, to love, to pray.

—Grace Noll Crowell

COPYRIGHT, THE INTERNATIONAL COUNCIL
ENGLISH AND BOOK RIGHTS RESERVED

Something Practical for the Small School

THESE plans seem to be intended for the large city church with plenty of modern equipment, graded classes, and trained leaders. They won't work in our little church. Why don't you give us something practical?" Convention speakers, leadership training instructors, and field workers are familiar with this complaint. And it merits the most careful attention. If the plans and standards for religious education being developed and promoted by the denominational and interdenominational agencies are practical only in the large church, then the leaders of the movement are ignoring the vast majority of those who properly look to them for help. If the modern religious education movement gains much significance it must be made practical in the small church.

It is useless to tell a leader in a one- or two-room church that the modern program requires six or more classes each with a separate sound-proof room with standardized floor and air space, in each three-year department. It is equally futile to make of exclusive importance certain academic requirements for the average teaching staff or to insist that, under all circumstances, a different lesson course must be pursued simultaneously by the pupils in each of the yearly grades.

Such artificial requirements *are* impractical. Even where possible they do not in themselves constitute automatically a truly educational church school program. Unfortunately these externals are sometimes interpreted as the "modern program" by those who think superficially in terms of organizational mechanics rather than deeply in terms of vital spiritual processes.

Often the request for something "practical" is a request for such rule-of-thumb directions dealing with externals. Superficial minds prefer such guidance to that which compels them to think through basic principles and then work out the best application of these principles in their own church.

But now to get down to something "practical," and hazard a most revolutionary assertion! *The essential vital principles of the modern religious educational program can be more easily carried out in the small town or rural church school of less than one hundred pupils, than in the large school of several hundred pupils in the city, provided the leaders are as consecrated and are themselves as willing to learn.*

The family of the writer transferred within the year from a small church school of less than one hundred in average attendance to a church school ten times as large. In the latter under a skilled employed staff, one of the finest modern programs is under way. Yet in that little church the results were far larger, relative to the investments in money and consecrated voluntary service. Why? Because the real principles of the modern program are more easily applied in the small church.

In this same family two children, at considerable financial sacrifice, were transferred this year from a large public school with its massive student body to a small private school with less than one hundred pupils in all grades. Why? To expose them to modern educational principles. The public school with its masses in lock step seemed to be doing little else than keeping order and marching the children around in military formation. The private school, conducted in an old residence, seems to be engaged in helping children live more richly and more freely. Incidentally they are achieving considerable mastery of the "common branches" plus French, music, and art.

What modern religious educational principles are more practical and more easily applied in the moderately small community church than in the large city church?

1. The modern religious educational program seeks to deal directly with the experiences and life problems of the pupil. The first concern is to help him live richly and creatively here and now, thereby developing the strongest personality and most confident, self-reliant attitudes as the best preparation for his unknown future. The finest assurance of a deeply religious adulthood is to experience Christian living to the fullest capacities of each successive stage in the process of growing up. The church school aims to assist the home and public school in providing for this fulness of life at each age.

Now the church school leader who undertakes this task will find its difficulty proportionate to his ignorance of that pupil, his daily living, his home conditions, his school and community environment, and his experiences. In the country or town where people still have neighbors, and where "everybody knows everybody else," the teacher knows this background with very little effort. In the large city church, drawing its drifting apartment house dwellers from many sections, to "know your pupils" is next to impossible. This first principle of dealing personally with the experience background of the pupils is clearly within easier reach of the small community church leader than of his city cousin.

2. Pupils are organized in the church school, in order to place each in a social group with interests and experiences similar to his own and under a leader who understands how to deal effectively with those interests and experiences. Consequently pupils of about the same age are grouped together or the school is "graded." But age or school grade is only one basis of common interests and experiences. Children in the same family may differ widely in age, but they will not differ correspondingly in interests and experience background.

The large church school has enough pupils to facilitate "close grading." But while members of the group may vary little in age they may come from several public schools, from widely different types of homes, and from communities and play groups which vary. Age may be about all they have in common, and that alone is slight advantage to the leader.

The small church may necessarily group together children of two or three years difference in age and so violate close grading. But the groups may be far more homogeneous than a closely graded city group. A common community, a common school, similar home backgrounds, and frequent contact through the week, more than offset the disadvantage of age range. The close grading of the large city church is less of an advantage than the homogeneity of the less closely graded community church group.

3. Christian living is learned in action, not in listening. The work of the church school is vital and fruitful in the degree to which it engages its students in typical Christian activities.

(Continued on page 12)

True Values

By Albert W. Palmer

President of The Chicago Theological Seminary

IF YOUTH only knew!" is sometimes the cry of experience and maturity. Knew what? The sorrows and privations, the victories and successes, that lie ahead? No, not that! Life is more interesting because we do not know. It would be terribly dull to be a real clairvoyant and know all history in advance. What experience and maturity long for youth to know is not events but values.

I think of my classmates of twenty-odd years ago, scattered from Boston to Shanghai, and I wonder what they would say as to the true values of life after a quarter of a century of its rough and tumble. What would they say to their sons? And to themselves?

I think they would all agree that there are some things of no value. Anger, jealousy, controversy, revenge, violence, are not worth while—they help to no desired goal. In the family or the community, they are evil and not good.

Mere money is not worth while. Youth is not eager to believe this but, out of a minister's experience with all sorts of people, one comes to realize that wealth is purely a relative matter. Rich people often feel very poor, suffer more from the fear and pinch of poverty, than people who really are poor. Jesus saw the peril of money as distorting spiritual vision and promoting selfishness. Even the money men do not possess, but only long for, may do this evil quite as much as money actually owned. To possess money, without education and character, is to be a most pathetic figure. Education and character are the important things. With them, sufficient money can usually be acquired or it can be got along without.

So it is with fame—a mere relative and external matter. No really noble soul has time to congratulate himself on having achieved "fame"—he sees too many ahead of him, and realizes how much he owes to others. And this applies to all other external things. Youth may think it important to have a grand house, a fleet of automobiles, clothes by an exclusive tailor, name on the social register. Experience knows these things are a mere hollow sham unless there is also education, character, worth, ability. If a man has these things, the externals are quite secondary. If he has them not, these external trappings are a mere veneer and sooner or later the world finds it out. "Did he marry a pretty girl?" youth asks. But experience and maturity ask: "Did she have brains and character? Was she a gracious, loyal, and inspiring comrade on the voyage of life?"

WHAT, then, are the true values of life? Companionship with *nature* is one of them. Here is something profound, permanent, and universal. It has healing power for the troubled soul and its ever expanding mystery and beauty grow and do not lessen with the years. I once knew a lovable old man who died at the ripe old age of ninety-three. They did not dare to tell him the robins had come back the day before he died—it would have added an unnecessary sorrow for him because he was unable to go out-doors and welcome them! Many other things had passed in ninety years, but his garden and the robins in the spring remained true friends to the very end.

Children are a part of the true and abiding values in life. If nature is wonderful, how much more so its climax in the unfolding physical and spiritual life of a human child! He who has a child as a friend is that much surer of happiness and sanity. I know a man who might seem to the passing observer to have failed in his profession—financially, outwardly—but his children will succeed where he tried to succeed. They have a touch of the divine fire, they are getting the better educational start he did not have, and, in the deeper sense, this man, who seems to have failed, is succeeding in his children.

A *vocation* is one of the things worth while. The very word means a "calling"—something that calls to you to accomplish it. It may be healing or teaching or planting or managing—happy is he who has a vocation! And what of the man who must earn a living by something so mechanical it never "calls" to his soul, who has no vocation, only a routine job? Still for him there is the possibility of an avocation, a "calling aside or away from" the mechanical task. One man I knew who earned his living as a bookkeeper, but found his joy in building a pipe organ, learning photography to preserve in pictures the flowers in his garden, and serving as a lay preacher on Sundays in a little chapel outside of town. Lame all his days and chained to a bookkeeper's desk, he yet found the great satisfactions of life in his avocations.

Of all avocations, *friendship* is the greatest. How it abides! You can leave your friend, and by doing so know him even better, just as some one has pointed out that you can see the mountain better by going out upon the plain. And yet, while old friendships remain, new ones are ever ready waiting. He who lives for great ideas and causes finds new comrades of the spirit in every scene of life.

Finally—*religion*, which is simply your interpretation of the deepest meanings of life. Some people have none—they just drift along with a jumble of emotions, prejudices, and impulses. Some may even live in a terrible cynical Menckenesque-Sinclair Lewis world inhabited by George Babbitts and Elmer Gantrys. But, to those whose religion is the steadfast faith in purity and generosity, truth, integrity, and gentleness, to whom Jesus is the supreme Ideal and Comrade, and who see moving through this universe a spiritual Presence which makes for righteousness—to them religion has become a permanent and abiding treasure, filling life with meaning and making it worth while.

We know that our readers have found much help and inspiration in this series of articles by Dr. Palmer. A brief series by Dr. R. A. Hiltz, of Toronto, will appear in the fall.

Millet THE ANGELUS *Courtesy, George P. Brown & Co.*

Religious Education in Rural America

By RALPH S. ADAMS *

IN THEIR desire to develop the organization and technique of religious instruction, educators are inclined to lose sight of the limitations of the great majority of church schools, which prevent the schools from applying the best and most modern methods. The rural church school has felt for years that educational methods and materials prepared by the educational boards were not adequate to the conditions and limitations experienced by it, and as a consequence the rural school has fallen behind in the great educational process of the church.

On the other hand religious educators have felt discouraged by the limitations in the rural situation and have been disinclined to retard their plans and processes to the pace of the many, small rural schools. They have felt that other church agencies or the local congregations themselves must first eliminate the condition of over-churching and all its attendant evils before they could approach the rural church school with a hopeful and progressive educational program. Changes in the organization of the church school, efforts in the training of leadership, application of the newer lesson materials and educational methods, all have taken place slowly—too slowly to keep pace with changing conditions and demands of home and community.

THE CHALLENGE OF NEED

Yet there is much of challenge and of hope in our rural church situation which should be accepted and progressively utilized. The great question is—where is the opportune place to start and who shall make it? The U. S. religious census of 1926 reports that 72 per cent of all Sunday schools in the U. S. are rural, i. e. located in the open country and in towns and villages of 2,500 population or less. This fact challenges the concentration of our religious educators upon further perfection of organization, materials, standards, and methods which are immediately accessible only to the small number of large, well-organized, well-led church schools located mostly in the cities. Their claim is valid that such development will be beneficial also to the smaller schools which are located for the most part in rural areas. But such benefit is largely indirect and delayed in the case of the rural schools, for the numbers are small—the average rural school membership is seventy-six and the average attendance about forty—the equipment is inadequate (three-fourths of the rural churches have a one- or two-room building), the local leadership is untrained and lacks the courage to enrol in leadership training courses provided by the International Council and denominational boards, and the pastoral leadership is undertrained, underpaid, and overworked. The U. S. religious census for 1926 reports that 53 per cent of the rural pastors were not graduates of either college or seminary and that only 23 per cent were graduates of both college and seminary; that more than 60 per cent of the rural churches of the nation were served by pastors serving more than one church, while nearly 21 per cent of the rural churches were served by pastors with sole responsibility for four churches or more.

THE CHALLENGE OF OPPORTUNITY

The country field offers many opportunities for the development of an effective program of religious education of superior quality. The natural environment is over-

*Professor, Bangor Theological Seminary, Bangor, Maine. Staff member of Interseminary Commission for Training for the Rural Ministry.

flowing with spiritual stimuli which, if brought into the consciousness of the rural mind and utilized normally and effectively in the processes of religious education, can become a very effective factor in producing religious thought and an attitude of reverence and worship. Rural people have great religious potentialities because of their close contact with nature and their direct and evident dependence upon the forces of nature, and of nature's God, for their livelihood and their well-being.

The rural church occupies a larger position of interest and influence in the community life than does the city church. Although large numbers of rural citizens do not affiliate themselves with the church, few there are who are willing to see the church withdrawn from the community.

The rural church often outlives its usefulness in the community because of the tenacity of this sentiment. Such interest, if effectively harnessed, could revolutionize rural community life, but it should be utilized wisely and constructively—a great educational task. It should yield fruits commensurate with the needs of the situation, bringing about church union where church union is possible and beneficial, producing trained local leaders and uncovering resources of interest and support hitherto unsuspected in the community. Rural life is comparatively simple, which fact should make an intelligent educational approach to the religious needs of the community very possible.

The country is the place of children. The birth-rate in the country is higher and the death-rate lower than in the city. The percentage of marriages is higher and the number of unmarried adults is lower. Divorce is less frequent and the causes of divorce are less prominent in rural life. In 1920 the U. S. Census Bureau drew some significant contrasts in respect to children. The bureau calculated the number of dependents (children under fifteen years of age) per one thousand of the population of highest production age (twenty to forty-four years of age), for city, for village, and for farm populations. Whereas 1,000 "producers" of the city population supported 645 children, an equal number of farm "producers" supported 1,204 children—almost twice the number. The village population, much of which is rural, also supported a larger number of children than the city, but not as large a number as the farm population. Eight hundred ninety-two children were supported by 1,000 "producers" in the villages. This great body of rural children is a real challenge to the educational forces of our church and every reasonable concentration upon their religious needs should be made by congregation, pastor, educational boards, denominational, and inter-denominational agencies. Most of these rural children are outside the Sunday school today. Forty-four per cent only of the youth of the U. S. are affiliated with schools of religion; the neglected rural youth mount well over 50 per cent.

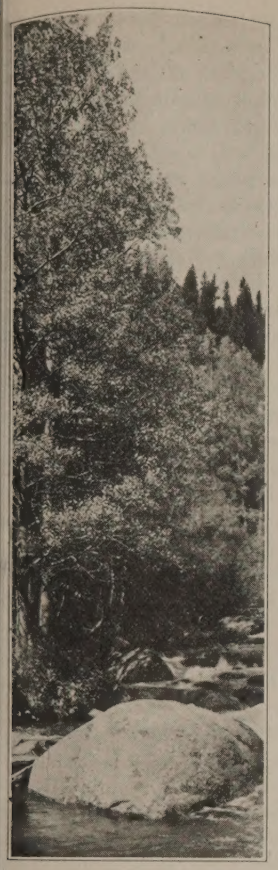
The rural home also offers a great educational opportunity to the church. Six million farm homes provide shelter, companionship, cultural development, and self-expression for 28,000,000 farm people. Each home is an occupational and social unit making for family life of high quality and for family solidarity. The elements favorable to character-building are found here in large number and are of highest quality. Children learn industry and responsibility early in life in companionship with, and under the watchful guidance of, their parents. They learn to respect and protect life, for living things are entrusted to their care. The variety of tasks on the farm develops versatility and initiative, which prove to be most desirable qualities when these farm boys and girls become leaders and workers in city, state, and nation. In short, the most important crop the American farmer produces is that of farm boys and girls. To the nurture of this all important crop should go all the resources of farm, home, and community. If Christian objectives and motives shall stimulate and control these lives, the educational program of the church must have an intimate contact with the home.

The Educational Challenge

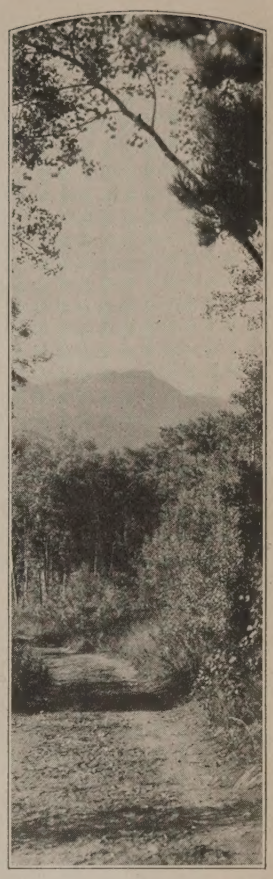
Careful study of the conditions, needs, and opportunities in the country field would seem to point the way to some immediately practical and hopeful projects and policies in religious education. The problem of adequate leadership is an important one and should offer the key approach. Rural church conditions and their causes may be responsible for the large percentage of untrained pastors in rural churches, but these conditions will not yield until a larger number of specially trained pastors occupy rural pulpits and intelligently supervise the educational program of the church. Devout teachers and officers of the rural Sunday schools deserve much credit for their loyalty to the cause, and their willingness to carry on in the face of discouragement. But more is needed in our religious teachers than devout application to a cause; special training in experience-centered methods of interpretation and instruction is as necessary for the teacher in the most remote rural Sunday school as for the teacher in the largest urban church school. Rural teachers and leaders should be willing to study their job, for they are engaged in a most serious undertaking—the building of Christian character. In order that their needs may be more fully met in the training courses of the International Standard Leadership Curriculum, some modification of the present textbooks and reference materials may be necessary. Experience-centered education should deal rather directly with the normal and familiar life experiences of those who are receiving the instruction. Special training courses for rural leaders should perhaps be added to the curriculum. Training schools or training opportunities should be brought more persistently to rural communities, and field workers and leaders in religious education might well devote more of their time and service to the needs of the rural church.

The educational boards of the leading denominations are constantly engaged in studying field conditions and needs and in experimenting with methods and materials for a more effective service. Might they not with profit to themselves and especially to their rural constituency, include in their studies and experiments a fair proportion of rural projects? Until we know more about the specific needs of the country in respect to religious education, and until we discover through intelligent experimentation the normal responses of rural life to various methods of approach, we cannot intelligently prescribe for the ills which are now so prominent. Let us recall that 72 per cent of the Sunday schools of the U. S. are rural. Surely they deserve some special consideration for peculiar conditions and problems.

Religious education in the country presents much of conservatism and backwardness in method and objective, has suffered greatly from general neglect by the church, and is facing many serious problems demanding adjustment, reorganization, and trained leadership. The country church has contributed much to the life of the nation. Shall we neglect her now in this time of great need?



Supervision in the Rural Church



By

A. W. MARTIN*

WHAT is meant by supervision? To this vital question there is no comprehensive answer In fact, no two persons agree. Available records of the work of "supervisors" range all the way from mechanical accounts of more or less periodical inspections of school work to detailed descriptions of personal conferences between the supervisor and individual teachers.

There is, however, one marked tendency in the field of supervision that is encouraging; emphasis is being placed as never before upon the significance of pupil learning and achievement. That is, the tendency is away from supervision primarily as a means of teacher training and toward a conception of supervision as a vital part of the total process of helping pupils learn more effectively. This emphasis is exceedingly significant for Christian education in the rural church because the workers in this type of church are still largely concerned with the mechanical processes of imparting information. To many of them, training for more effective teaching is little more than a "rote" study of mechanical teaching procedures.

In any attempt to describe what is meant by supervision in the rural church school the following facts about the rural situation should be kept in mind:

First, the vast majority of workers in rural churches are *inexperienced* in the technique of working with other persons who are related to them in a supervisory capacity. In fact, the word "supervisor" has a mechanical and "bossy" implication to many earnest and sincere workers.

Second, the average worker in village and open country churches has a profound conviction that *his* problems are peculiarly different from all others in the world. Consequently, the efforts of the supervisor to help the local worker may fail for no other reason than the local worker's belief that the supervisor does not understand his situation. Yet, the local worker may never reveal his attitude to the supervisor by the slightest hint whatsoever.

This difficulty is especially pertinent in those situations where the supervisor is an "outsider," and, therefore, must do his work through more or less regular visits to the school.

In the light of these facts, it would seem wise, therefore, to attempt no arbitrary or mechanical definition of supervision. The purposes of vital Christian education in the rural church school will be served most effectively by a broad interpretation of supervision in terms of sympathetic and intelligent sharing with local workers in the work that needs to be done. In other words, the emphasis should be placed upon the creation and development in the local church school of those educative situations in which boys and girls, and older persons may learn easily and effectively the motives, skills, attitudes, and ideals of the Christian life. This emphasis should result in lifting the supervisory processes from the mechanical level of correcting teaching procedures to the creative realm of sharing in the educative process itself.

Effective supervision in the rural church school may be likened to the relationships of the manager of a baseball team who is also one of the players. The effectiveness of his supervision is increased by his friendly suggestions as a fellow player.

WHO SHOULD SUPERVISE?

It is probably clear by this time that the writer does not believe that the time has come for a special supervisory officer in the average rural church school. Certainly not under the name of "supervisor." On the other hand, it is quite clear to those who are familiar with the rural church school situation that there is tremendous need for help in creating and developing a vital and constructive program of Christian education. And, without question, a creative leadership is needed to supervise the development of this program.

* Director, Division of Extension and Missionary Education, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

Frankly, in the judgment of the writer, there are two angles of approach to this problem that offer far reaching possibilities.

First, whatever may be the present limitations of the rural pastor, he is the logical person upon whom to depend for the supervision of all educational activities in the local church. If objection to this statement be raised on the ground that the pastor is untrained both in the technique of supervision and in the principles of the educative process, then let us remember that no other person who *is* trained is available for the average rural church school. The training of ministers for this task should present no greater difficulties than the training of laymen.

But the main reason back of the suggestion to place our dependence for the supervision of Christian education in the rural church school upon the pastor is much more fundamental than the question of training, important as that is. It is the fundamental fact that the sort of activity needed in the supervision of the educational work of the small rural church is exactly the type of work that the effective pastor *should be doing anyway*.

Second, field workers from conference, state, or general boards of Christian education provide an effective channel for bringing to the workers of the rural church school such supervisory help as can best come from *outside* the local situation. This type of supervision is, and must continue to be, more or less general in nature. It functions best through the administration of certain general standards of work and guides to program building. Through these workers the local school learns of the principles and methods which have proved successful in other schools, and receives the sympathetic encouragement that helps to make it a constituent part of a larger program.

Some Ways Through Which the Pastor May Increase the Effectiveness of His Supervision of the Church School

Through participation in workers' meetings. Workers' meetings in the average rural church school are noted for their dullness and lack of constructive leadership. Yet, from the standpoint of potential outcomes in the development of Christian character in the local church, these meetings are of tremendous significance. In them policies of teacher supply and training are determined, curriculum changes are discussed, and—in short—the entire educational program of the church is given whatever creative consideration it receives at the hands of local leaders. What an opportunity for the pastor who understands something of the principles of an effective program of Christian education and who is familiar with the technique of leading a group to wise and constructive conclusions.

Through the interpretation and motivation of educational principles in his preaching. The vast majority of persons want to do the right thing in the right way. Failure on their part may be due to lack of a clear understanding on their part of the best way in which to proceed, or it may be due to the absence of a compelling motive. The pulpit offers the educationally-minded pastor a splendid opportunity for the interpretation and the motivation of the educative processes. And his preaching should increase in vitality and understanding because of this emphasis. Furthermore, he will be walking in the footsteps of the Master Preacher, Jesus Christ.

Through personal conferences. Mark Hopkins, a boy, and a log may not be a very accurate picture of a great university, but it *is* an accurate description of the fundamental process in education—the informal and sympathetic interplay of two personalities each of whom is willing and anxious to learn from the other.

Informal conferences between pastor and teacher in the rural church school are especially helpful in opening the way for suggested changes in technique and in the ultimate goal of the teacher's work. Prejudices and "set" ways of doing things that would only be intensified by discussion in a group are softened and ultimately transformed by the friendly interchange of ideas between sympathetic individuals.

The educational work of the rural church school offers an opportunity such as the minister of an earlier day did not have. The chief significance of this opportunity lies in the fact that the educational program of the church provides an adequate channel through which the pastor's influence may come into vital contact with every worker in the local church. May the needed preparation to meet this challenge be made by every minister who is honored with a pastorate in village or open country!

Something Practical for the Small School

(Continued from page 7)

In the large city church group with its scattered and heterogeneous membership, activities through the week as group projects are exceedingly difficult. In the community church made up of neighbors, it is relatively easy to project the program over into the weekdays and have frequent group contacts, provided there is a sufficiently vital leadership and program under way to make such contacts worth while.

The leader in the small town or country church with its limited membership but with its personal contacts and common backgrounds should stop envying the worker in the large church and begin to appreciate some of his own advantages in really applying the principles of the modern program. What the small church school needs more than a "modern educational plant" and a fully graded organization is a new conception on the part of its leaders. They need to realize that the large city church can never do as vital a type of modern Christian education as can be done in a smaller community church, if the leaders there would but put forth the effort at self-improvement and consecrated service which is being invested in every large church which is doing successful educational work.

These principles of Christian education are difficult to apply. They are exacting in their demands on leadership. They require every leader to be himself first of all a learner, and a learner continuously.

Yes, to enter the teaching fellowship of the Great Teacher is difficult and exacting. But leaders in the small church can enter it effectively at less cost than those in the large church, if they are equally willing to pay the price of discipleship in their own lives. In your little church are "acres of diamonds," but you will have to dig to discover them. Longing for a large church in which to work will but bury them deeper.

The Tompkins County Larger Parish

By VIOLA SCHULDT *

A PROFESSOR of religious education in one of our well known universities said recently, "Of course many of our problems in the rural areas could be solved if we could have directors of education, but of course we cannot afford them."

Tompkins County, New York, has demonstrated that it can be done. It has found that churches can become Christian enough to arrange their programs and budgets in such a way that, with very little extra expense, six directors of religious education can be employed.

Ithaca is the center of the county. The rural sections have helped fill her churches with the best of its trained youth who have gone there for school or business. Rural people have given a large percentage of their trade to Ithaca merchants. Professor R. A. Felton, president of the County Council of Religious Education, pointed out to those churches that they owed a debt to the surrounding area. The charts and statistics revealed facts which led to a new appreciation of the country, and an understanding of its problems. Here is but one example. One Methodist church in Ithaca has 1,500 members. One thousand, five hundred and seventy-five Methodists in the county were trying to support thirteen ministers. Because of the whole economic change, fewer churches are needed in the rural areas. There are, however, people who are loathe to give up a building which is the center of many cherished memories. Situations have come to the point in many communities where something had to be done to salvage the rural church or to close the doors entirely.

The larger parish plan, sponsored by the major denominations, presented possibilities. Ithaca churches could give of their World Service quotas toward salaries for directors of religious education. During the past four years, organized groups were formed—the Enfield Falls Larger Parish, the B. F. Tobey Larger Parish, and the Groton Community Larger Parish. Six directors of religious education are employed—a Presbyterian, two Methodists, a Friend, an Episcopalian, and a Baptist. Four of these give all their time on a larger parish, one gives part time to an Ithaca church and part time to a rural section, and one gives all her time to weekday religious education in the Ithaca public schools.

Because the city churches were willing to lead in the matter of finance, some of the small rural churches were willing to do what they could to help themselves. A Baptist and Methodist church in a very small community decided to worship together. One would pay the minister, the other the director of religious education, and together they could reach many boys and girls, instead of each having a small preaching program with the young folks and children entirely unreached. In another community, two churches pooled their resources and have been able to contribute toward the traveling expense of the director. In another community the Friends Society decided to employ a girl who would work with the children and assist in the Sunday service. Near-by ministers agreed to assist when necessary. In another section of the county, five Methodist churches concluded that they would rather pay their combined salary to obtain one trained minister than have two others. This was made possible because the directors of religious education agreed to help preach until the churches could be built in strength sufficient to afford a living wage for another minister.

It will be impossible to tell about all the organizations with their problems and possibilities, but I shall attempt to do as I have been asked, give a picture of some of the activities in one parish that were made possible because a group of churches and communities are working together.

WEEKDAY RELIGIOUS EDUCATION

Perhaps most important is weekday religious education. New York has many one-room schools, some of which are set back in the hills. Some of the adults are not sufficiently interested in church to get their children to Sunday school or church. That means that a large percentage of the boys and girls have not been touched by any religious organization. A survey made at Cornell University several years ago, revealed that only twenty-one per cent of the people in the county are members of any church, and of course many members do not attend regularly. Let me hasten to say that our area is no more heathen than other areas in Christian America.

It seems quite evident that if the children are to be trained in the principles of Christian living, that the message must be taken to them. Jesus said, "Go Ye." We do not read where he intimates that we should wait for the multitudes to come to church if they want help in solving personal problems. It seems that I have also read, "Suffer the little children to come unto me and forbid them not." The church is forbidding them if its program of service does not make it possible for them to know Jesus. If people do not come to us, we must go to them. The children are already in the public schools and how glad some parents are when asked if they would like to have their child enrolled in a religious education class. Many say, "We used to go to church until we moved here, and now we just can't seem to get there. We will be so glad to have the children taught," or "It's too far for the children to walk down to church and I can't get Tom to take them," or "Sunday is the only day we have to rest, and the children just haven't gotten started in Sunday school." We are sorry to add that some say, "Oh, I don't care, if Mary wants to be in the class, she can." Our job there is to make the class so interesting that Mary will *want* to join.

Our state law requires the parent to sign a card asking to have the child released from public school for a period not to exceed one hour a week. Different workers have success in using various methods to begin classes. It is always best where possible to make personal contacts with the parents and explain the nature of the class. These contacts will be of inestimable value in making the class

* Director of Religious Education, Tobey Larger Parish, Ithaca, New York.

in religious education pupil- and home-centered. Sometimes church members have assisted in making the calls.

I usually call on the teacher first to see if she can arrange her schedule to give me forty-five minutes or an hour. If she is agreeable, the trustee usually approves. If he should not, registration could be secured, but classes would have to be held in a near-by farm house or church. I have opened twenty-three schools, and in only two instances have we had to begin in a near-by home until all objections were removed. One trustee said to me, "I don't see why you want to go into the schools. The children are not interested in the Bible or they would go to Sunday school. I don't think it fair to go to school and make them study it." I visited every parent and all but one of the eighty-five children were enrolled. That child was already taking six subjects, and her mother felt she should not take more. Even though the trustee was not especially pleased, he allowed the four classes to be opened. When his own children came home (the mother signed for them) and told about the stories, dramatizations, discussions, and projects. he said no more.

Teaching in a one- or two-room school is not ideal. Because there are so many schools we cannot give an hour to each grade, but the first four grades are taken in one group and then the next four. In a few instances where the children happen to be about the same age, only one class is given. In one school where the teacher had a heavy schedule we put a cretonne curtain through the middle of the room so we could both have a group—when I had finished we would exchange groups. In most cases the teachers plan written work for those not in class.

There are at the present time ninety-one classes of religious education in the rural schools. No school has been closed to any director.

Vacation Church Schools

Summer offers a splendid opportunity for religious training. How can any child fail to interpret a series of studies on nature directed by an understanding teacher midst a beautiful rural surrounding. Last year one of our mothers taught the juniors. I had difficulty in making myself attend to detailed work in connection with the school. I wanted to be with that group. The children studied specimens, learned poems, made charts, and found beautiful passages in their Bibles. I can still hear them sing "This is My Father's World," and I believe some of them at least are more Christian because of that experience. Many times in the rural homes there can be seen a mounted picture, a door stop, or a flower box that is cherished by a child who has attended vacation school. I like to think, too, of the joy which comes to the giver and recipient of a missionary box with scrap books, dressed dolls, clothing, and toys, prepared by children's hands.

Last year we had a two-week school in each of our communities. The smallest one had an enrolment of twenty-six, and the largest of one hundred and nine with an average attendance of one hundred and two. Many church school workers gave gladly of their time.

Young People's Work

I wish you could attend some of our young people's parties. Once a month the high school group gathers in a Grange or Red Men's hall, the group varying in size from forty-five to ninety-three. Just a year ago several church people said, "We just don't have any young folks." But now, somehow they come from everywhere—such a splendid type of wholesome youth they are! I have learned this from them—youth will respond to a church program if the church has a program to offer.

Last summer fifty-five high school girls from two of our parishes camped for a week on Lake Cayuga. They took vegetables from home, equipment was loaned by Ithaca Campfire girls, and the entire overhead for the week's outing only cost the girls $1.45.

Camp offers such a splendid opportunity for the director of religious education. Can you not imagine that hike up the gorge—can you not hear a joyous crowd of girls singing on the pier by moonlight, and then will you not also feel their sincere spirit as they have a worship service before retiring. Youth will respond to the best in life if given a chance.

Union Services

The Young People's Committee of our parish voted to have the young people sponsor a special program for each of the special days in the year. Christmas time they dramatized "The Nativity." Three adult choirs sang from one balcony. One hundred and twenty-five children in a combined choir were seated in the auditorium and sang two numbers after the pageant. In the beauty of the soft candle-light, communion was served with members of six churches passing the elements. Two people, not members of a church, said the next day, "That was the best thing that ever came to Danby." No doubt the beauty of that hour was the spirit of brotherhood in true worship of a common Saviour. The Easter Pageant, "The Resurrection," was played by high school young folks in a beautiful outdoor setting. They made a tomb, designed costumes, and played their parts with a real spirit of reverence. The junior choir sang "Christ the Lord is Risen Today, Allelulia." After the service, breakfast was served to one hundred and twenty-five people. These are but types of service which are being carried on from time to time.

The Trained Ministry

One of the most hopeful signs for the rural church is that the best of seminary graduates are not all looking forward to the time when they can fill a city pulpit and use a country church as a stepping-stone to that goal. There are ministers and minister's wives who can feel the challenge and see the possibilities in rural service. Because they are trained for their tasks the laymen have revived their spirit and responded well. They have sacrificed to pay a man a reasonable living wage. They have accepted the burden of a heavier, more progressive program. They look forward to better Christian living from their children because their opportunities have been greater.

The Rural Sunday School at Work

By KENNETH C. MACARTHUR *

THE country Sunday school all too often has labored under the disadvantages of small attendance, untrained teachers, dependence upon quarterlies, and use of literature of a commercial type. Frequently there has been a lack of grading and adequate equipment, and of contact with the interests of live boys, girls, and young people. Often there has been a preponderance of old people and the curriculum has not been adapted to modern ideas, to the missionary interests, and to social life. Yet, in spite of all these defects, these schools have rendered a large service.

It has been said that every Sunday, twice as many teachers gather in places of public worship to teach the Bible as gather in every secular institution in America on any day of the year. Many of these are in the country since the rural Sunday schools make up two-thirds of all the Sunday schools. It has been reported that one-half of the Sunday school population of the United States is in schools of a total enrolment of sixty-five or less. Dr. James McConaughy of the American Sunday School Union, is the author of the statement that there are 69,000 rural communities in which there is no provision whatever for the Christian education of boys and girls. There are millions of children in Christian America who have never heard a sermon, never attended a Sunday school, never attended a wedding, or funeral, conducted by a Christian minister. The Home Missions Council of North America in the statement published on March 9, 1931, reports that there are in the United States, 13,400,000 children under twelve without benefit of religious instruction. Undoubtedly, many of these live in the town and country areas.

A Proposed Goal for the Church School, in its adapted form to meet the needs of the smaller schools, contains many valuable suggestions for realizing the significance of the Sunday school. Our country schools must have a richer and more reverent worship service. They need to use buses to bring the outlying children to the rural Sunday schools. The writer has for nearly six years employed this device. The group brought in has never been very large, but from its numbers several have united with the church on profession of faith, and two are now teaching in the Sunday school. In our smaller churches the small building, though poorly adapted, has to serve as an auditorium for the church and a classroom for the school. The least we can do is to keep it clean and tidy, and to air it between the two sessions for which it is used. You may have heard of the rural church which was left money for the improvement of its building. This was expended to remodel the front platform to leave more room for the undertaker's truck, on which the casket was carried in for funerals, while the so-called "infant class" was left in a cold basement with a northerly exposure. Grown people would get tired of sitting an hour or more on top of a piano, but if they did they might realize how the legs of little children go "to sleep" when the youngsters have to sit on grown-ups' chairs.

One of the encouraging developments in rural religious education is the standard leadership training school. The writer has taken an active part in the enterprise in a country district. In three towns the churches of various denominations united in the Wachusett area of Massachusetts in 1930, and thirty-two persons completed the work for credit. A similar school is now under way in one of the towns of this region. In my own rural Sunday school I found a ready response from the teachers and pupils to the projects for international friendship such as Japanese Dolls, Mexican School Bags, Filipino and Porto Rican Treasure Chests. From the school I have each year recruited a group of young people for a special pastor's class in preparation for church membership. One year I baptized eight who united with the Baptist side of our Federated church, and received exactly the same number in the Congregational unit. The children learn while they are young the spirit of a cooperative rural church life.

Several of our New England country ministers have carried on highly successful weekday religious education. Rev. Eugene Richards, at Killingworth, Connecticut, secured in one year one hundred per cent of all the day school pupils including Catholics. Ten per cent of these seventy boys and girls have united with his church on profession of faith. Excellent work of this kind has been done in some of the "Larger Parishes" in Maine. The vacation church school has long since ceased to be the monopoly of city children. Rev. Edwin E. Sundt, now director for village and rural work for the Northern Baptist Convention, carried on the first school of this type in Tolland County, Connecticut. Five years later 700 children were registered in the schools of this most rural county of the state.

Another significant service which may well be rendered is that of sex hygiene and preparation for marriage and parenthood. Teachers should be carefully chosen and the material of the American Social Hygiene Association may well be used. Parents' classes offer a place for the minister to guide the fathers and mothers in giving this vitally important instruction to their children. In cases where they are unwilling to do so, the Sunday school teacher may wisely undertake it. Increasingly we are coming to recognize that temperance education, in the broad sense of the term, is a vital function of the small school. It is encouraging that up-to-date material is now in process of preparation to meet this need.

The Sunday school is not alert to its opportunity unless it cooperates with the various character-building agencies like the Boy and Girl Scouts, and the 4-H Clubs. The latter organizations now embrace 830,000 rural boys and girls in the United States, and have definite educational, economic, and character building values. The Oxford United Parish in Maine has made the 4-H its one type of

(Continued on page 31)

* Executive Secretary, Massachusetts Federation of Churches, Boston.

In Spite of Handicaps

By Henry W. McLaughlin*

LAST summer the wife of a city pastor visited the old country church in which she was reared. She was invited to teach a Sunday school class. This country church, with a membership of 251 and a Sunday school enrolment of 278, has only a one-room building except a small session house used by the primary children.

She had been accustomed to an adequate, up-to-date religious educational equipment in the city church, with classrooms out of sight and out of sound of each other. She said she found it next to impossible for her to teach in this country church on account of the hubbub in the room where fifteen or twenty classes were being taught at the same time.

We find in the average country church not only the lack of separate classrooms, but also a lack of maps, blackboards, proper seating, lighting, heating, ventilation, et cetera.

The lack of equipment is only one of the many handicaps in promoting a program of religious education in the average country church. Irregular attendance constitutes a real difficulty in the promotion of a program. Bad roads, scattered condition of the people, lack of transportation, the prevalence of Sunday visiting, the poor *esprit de corps*, indifference and lack of loyalty, are some of the causes of the spasmodic and irregular attendance.

The average country church has no adequate organization for the promotion of a program of religious education. The superintendent is frequently the only functioning officer. He may act as secretary, song leader, teacher, and sometimes as janitor.

The average country church has no council nor teacher's meeting. Partly on this account the teachers do not take their task seriously. Many of them make but meager preparation to teach the lesson and fail to develop a sense of responsibility in their pupils. They frequently appear before their classes unprepared, sometimes called as a substitute for an irregular teacher who gives no previous notice of absence. Who has not heard, "I have not been able to study the lesson," or, "What is the lesson about today?"

Much of the literature sent out is prepared by specialists, who live in the city, work in the city Sunday schools with good organization, and it is not always suited for a rural school. Of course, if we had trained teachers and other leaders, the matter of adjustment would be easier, but the literature for the average country Sunday school should be free from all complexity.

The most basal handicap in initiating and promoting an adequate program of religious education in the average country church is the lack of properly trained leaders. Neither the superintendent nor the teachers of the rural church have had any special training for their work. In the South we find that about ninety per cent of the credits in teacher training are awarded to workers in the city churches and only about ten per cent to those who are engaged in the rural churches. This, notwithstanding the fact that the great overwhelming majority of our churches are located in the rural areas and in the sixteen southern states sixty eight per cent of the population is rural and only thirty two per cent urban.

Opportunities

While there are many influences which constitute handicaps in the promotion of religious education in the rural areas, on the other hand there are many factors which integrate and promote desirable results. The members of the Sunday school, however young, attend the church services, form church-attending habits, and come in a more vital way under the influence of the minister. Also the pupils in the country school are much more responsive and appreciative of efforts which are put forth by qualified Sunday school leaders in their behalf than those in the city.

The unity and solidarity in the country home is an integrating factor in the program of religious education in the rural areas. The members of the family are accustomed to gather during the week around the same hearthstone and three times a day at their meals; they come to the church in the same automobile and frequently sit together in the same pew. This is not true of the average city family with its diversified interests.

New Providence Presbyterian Church, Raphine, Virginia

It is easier for the assigned lessons to be taught in the country home where the family is a unit and where there are fewer counter attractions than are found in the city. There are the long evenings when the family meets as a unit, and the long Sunday afternoons and Sunday nights, where, in many communities, there are no services in the church.

Then in the rural community there is

* Director of the Country Church Department, Presbyterian Church, U. S. Richmond, Virginia.

a much larger percentage of children and young people. It is where we find large families of eager boys and girls of potentiality, who are awaiting the influence and call of a real leader who understands their needs, is trained for his task, and appreciates his opportunities.

Leadership

The one man who is in a position to develop a leadership among the rural people is the pastor who has been selected by them as their chosen leader. We cannot have the desired results from religious education without an adequate program, initiated and promoted. We do not find such a program without the right kind of leadership. The training of the lay leadership, as superintendents, secretaries, librarians, teachers, leaders in music, etc., depends largely upon having a capable minister, not only one who has had a liberal general training, but one who has received a specialized training for the rural task, one who feels the call of God to this type of work and who, following in the path of John Frederic Oberlin, can say, "My place is where I can be of the greatest service at the least recompense."

The right kind of a rural pastor will lead his church to victory in spite of the discouragements, obstacles, and handicaps. He will promote a program which will capitalize the opportunities so potential and challenging in the average country pastorate.

Since the country church promises such large results in the promotion of the Kingdom for the amount of money, time, and personal efficiency spent, is it not here we find a challenge of God for the promotion of the training of leadership? The average country church cannot be helped very much by leadership which comes from the outside and is super-imposed. To be acceptable and therefore efficient, it must be indigenous.

The Presbyterian Church, U. S. has adopted as an elective, the Town and Country Church Leadership Unit in the Standard Leadership Training Curriculum. This is being promoted by the Department of Country Church Work. The country people have more time and opportunity for reading than those in urban communities. For correspondence work the course requires the reading and careful study of ten especially selected country life and country church books. For information about the above units write the Department of Religious Education, Box 1176, Presbyterian Building, Richmond, Virginia.

What Some Churches Are Doing

A few years ago a young minister just out of the theological seminary became pastor of an old country church located two miles from the main highway. It had no equipment other than an old rectangular building. The Sunday school was of the usual type in the average country church. While the congregation was composed of fairly intelligent people they had never heard of such a thing as teacher training. The young minister during his seminary course had secured some instruction in religious education.

He with his officers made a study of the situation, organized three out-post afternoon Sunday schools, and inaugurated nursery and home departments. He also succeeded in getting a fair degree of grading done in the church school. A blackboard was secured so that the whole church could have each Sunday an ocular presentation of the attendance, contributions, etc., of each class and each department. It was not long before the members of the congregation felt that a building to meet the need of the church school was desirable. It was soon afterwards erected.

Photo, Harry Staley

Church of the Brethren, Timberville, Virginia

* * * * *

This building set the fashion for other country churches in that region and at present every rural church of any size within a radius of fifty miles has a building suitable to meet the needs of a religious program. This same church under the leadership of another pastor has given an example in teacher training. At present almost every teacher in this church holds a diploma, having completed twelve units in the curriculum.

This congregation made such a record in religious education that the superintendent of the Sunday school was made chairman of religious education in his presbytery. During the last year 465 credits were awarded in this presbytery, leading by fifty four credits all the others in the Presbyterian Church, U. S. During the last year diplomas were also awarded to thirty-four persons who had completed the twelve units. Eighty-nine per cent of the churches in this presbytery are rural, all but a few of them in the open country.

* * * * *

Two years ago another young minister accepted a call to an old country church which was torn by internal dissension and the situation was most discouraging. All the classes of the church school met in the old square building and there was a resultant bedlam.

Soon after his arrival in the field the young pastor got each of the groups—the elders, the deacons, the young people, the Sunday school workers, and the women of the church—to appoint a certain number of members for the purpose of making a survey of the congregation. These representatives met the pastor a number of evenings for conference, planning, instruction, and prayer, after which they were sent out two and two to visit their designated

(Continued on page 43)

Rural Religious Education in Castle Creek, New York

By Helen C. Finch*

A UNIQUE plan of rural religious education has been successfully operating for the past three years in Castle Creek, New York, and the outlying farming community. In 1928 a survey showed a surprisingly large percentage of school children living some distance from improved roads who had no contact at all with any church or church school. Most of them were receiving no religious training at home. These findings came as a challenge of responsibility to the local pastors and other leaders in the community.

From an interview with the district superintendent of public schools they found that religious instruction could be given for one period a week in any district school where the school trustee approved and the parents did not object.

The next step was to visit the trustees and teachers of the nearest rural schools. It was not difficult to interest these local school authorities. They recognized the need for religious training and its value in the lives of the children.

In a meeting of the teachers and trustees with the pastors of the two local churches, the Rural Religious Education Association of Castle Creek and Vicinity was organized. This group meets monthly to discuss problems and offer suggestions. Social features and an occasional speaker add to the attractiveness of the meetings. Provision has been made for the permanence of the organization by arranging that every one who has been a member of the Rural Religious Education Association by virtue of being a trustee or a teacher will remain a member of the Association even if he is not re-elected as a trustee or returned as a teacher. Thus the school district will be represented in the Association although the trustee for the current year may not be interested. There will be a continually growing body of community leaders who will take upon themselves responsibility for the perpetuity of the work.

The essential features of the plan are these: There is in each of the schools involved a weekly period of religious instruction varying in length from fifteen minutes to one hour, according to local conditions. The instruction is given in the school room, during school hours, by the teacher. Some of the teachers choose to use a few minutes each morning while others prefer a longer period one day each week. The instruction is strictly non-denominational, but definitely Christian, since there are in the classes children of Catholic, Protestant and non-church going parents.

The rural religious education movement as started three years ago was eminently successful from the first. To the eight pioneer rural schools participating when the experiment was started, nine others have been added. This year in a radius of some thirty miles, 200 children are receiving moral and spiritual training each week.

From the standpoint of administration, one of the main problems is that of the differing background of religious experience of the children. For those who enjoy the advantages of church school attendance it is not the purpose of the work to duplicate the instruction given there, but rather to supplement it. For the surprisingly large group of non-church attendants, the purpose is to provide character building and moral training experiences which will stimulate the children to Christian ideals and noble living and lead to a high type of manhood and womanhood.

When the plan was first inaugurated, some of the pupils, especially the older boys, were rather hostile to the idea of having "church" during the week. One or two lessons however, were sufficient to win their interest and enthusiasm. Children from homes where there was no religious training often exhibited a greater interest than Sunday school children. The Catholic children, of whom there are more than fifty per cent in some of the schools, are as eager as the Protestants. One Catholic boy brought for the use of the teacher a book which he found and had noticed that it contained something to do with religion. It proved to be a Methodist discipline. Many of the children are learning for the first time how to pray. Some are asking questions that indicate that they are thinking seriously about religious matters.

In the matter of curriculum, it was decided to select a textbook written for the average age group of pupils in the rural one-room schools. The first year *A Travel Book for Juniors* by Hanson (Abingdon Press) was used with success. It was ideal as a textbook from the standpoint of both the pupils and the teachers. The following year *Building a Christian Character* by Carrier and Clowes (Doubleday Doran) was selected and proved to be highly satisfactory in the rural situation. This year there are two textbooks in use in some of the schools—*A Second Primary Book in Religion* by Colson for the first three grades, and *Rules of the Game* by Lambertson for the upper five grades (both Abingdon Press publications). The teacher in each school is provided with a desk copy of the text, the pupils having no texts of their own. At first, no money having been provided for the expense of textbooks, half was paid by the superintendent of schools and the ministers and half by the teachers themselves. For the last two years, however, they have been provided for from school funds, being charged to the "library supplies." The books are then placed in the library with other new books after use as texts and continue to be a source of help and inspiration to the children. The cost of the textbooks is practically the only expense connected with the work, the only other income being derived from an offering taken at the public demonstration which is described herein.

The method of procedure in the different schools varies

* Director of Religious Education, Mount Ettrick Larger Parish, Castle Creek, New York.

For some of the material in this article the author has made use of an article entitled "The Castle Creek Plan of Rural Religious Education," by Rev. Norman Clemens, which was published in *The Pastor's Journal*.

with local conditions. Usually the stories are told by the teacher who frequently leads a discussion in which she seeks to draw from the pupils the essentials involved in the stories. The teacher is careful not to "moralize" but rather tries to lead the children to make the personal applications. In some schools notebooks are kept by the pupils all through the year. Sometimes they dramatize or "play" the stories, or the lessons are further impressed by making handwork projects or models. Several of the teachers correlate the religious work with English, history, geography, and drawing classes. Very often Bible memory verses or hymns are suggested in connection with some of the stories. When this occurs, the verses or hymns are memorized as a part of the work.

The teachers and students are further encouraged in this work by a visit once each year by each of the two local pastors. Besides this the director of religious education of the Mount Ettrick Larger Parish whose field includes these schools, has also been interested in the work and has taken the supervision of it. She plans to visit each school once a month sometimes taking charge of that day's lesson and always making suggestions and criticisms of the work generally.

Toward the end of the first year of work, it was decided to hold a public demonstration to which parents and friends should be invited and which would give the community an opportunity to see just what the religious instruction was accomplishing. The meeting was held in the Methodist church, the largest available place in the community. Its success exceeded the fondest dreams of those who planned it. The church was crowded far beyond its capacity with people even standing outside on the steps, straining to hear the long program. It was said to be the largest crowd that had ever assembled for any indoor affair in the section. Such was the interest that the religious education work had created.

Each year such a demonstration and exhibit has been held with similar results. Each school is given a part in the program. The different events showed marked initiative and creative ability as well as intense interest on the part of the school children. This year prizes were offered for excellence in five separate activities: story telling, any story from the study book or a Bible story told by one of the children; poem recitation, any poem of merit having a religious or moral value; dramatization, one of the stories in the study book; handwork, some project made either by a school or an individual including notebooks, posters, illustrative scenes, and models; Bible memory work, one representative from each school competing to write Bible memory verses. The last named contest was held in the afternoon because of the time element involved. A collection taken at the demonstration covered the incidental expenses of the evening and also paid for the gospels and testaments used in the schools. The evening was absorbingly interesting and has given the work an enviable prestige throughout the community. Even parents who have no church affiliations or inclinations are deeply impressed. Thus the religious education work has provided an entrée into homes formerly closed to any direct influence emanating from the church.

The Broom County Council of Religious Education is interested in the undertaking and has conducted a course in Leadership Training for the teachers, as well as invited the Association to give a demonstration in a near by city. Some leaders predict that the movement will shortly assume the proportions of a great influential movement in rural New York. Only experience can prove whether or not the plan is applicable to other communities, but it is well worth a fair trial under enthusiastic and competent leadership.

THE Second Mount Pleasant Baptist Church of Franklin, Indiana, has ministered to a rural parish since 1835. In April, 1929, the present building, which stands on the line between Johnson and Shelby counties, was dedicated. The structure was planned to meet changing conditions and to furnish suitable accommodations for modern church school work. The auditorium has a seating capacity of 500. There are eleven classrooms, well decorated and equipped, for use by the church school.

Although, as in all rural churches, the members are widely scattered, this church serves as a great community center which sponsors many such groups as organized classes, missionary guilds, women's society, and men's organization, etc. One of the successful undertakings of the church is the annual vacation church school.

Each fall the church has a Home-Coming Sunday at which several hundred people are present. As this church has sent many of its finest members to near-by, as well as distant cities, this particular Sunday gives a special opportunity for these to return to the community.

Mrs. A. E. Murphy, the pastor's wife, writes: "Emphasis has been laid upon obtaining a breadth of view in all church relationships and sympathy with world interests. To this effort the response of the people, individually and as a whole, has been most encouraging and gratifying. The splendid spirit of fellowship in the church makes possible the carrying out of a comprehensive program by which, it is earnestly hoped, the church may continue to grow in strength and in value to the community."

The Board of Editors will be glad to receive accounts of successful undertakings in other rural communities.

A Summer Program of Recreation

By E. O. Harbin*

ONE of the best preventives for that dread disease known as "summeritis" is a program that marks out certain very definite objectives for the summer months, and then makes plans for achieving them. Among those objectives a satisfying and enriching recreation program should have a prominent place.

The Recreation Committees

An interested and intelligent recreation committee is one of the first requisites for setting up such a program. This committee should include a representative from each department of the church school. There should be department committees to carry through the plans for the various departments.

The duties of the church recreation committee might be stated as follows: (1) to survey the recreation possibilities for the church school, (2) to outline a program of activities for the summer, and (3) to give such assistance as is necessary to make the program effective.

In addition to being responsible for executing the plans for its department, the department committee should initiate plans and present them to the church recreation committee for approval.

Building the Program

Members of the recreation committees should make it their business to acquaint themselves with the facts necessary for building an adequate program. What available indoor play space is there—churches, halls, gymnasiums, homes, barns? What about outdoor space—baseball diamonds, volley-ball and tennis courts, croquet grounds, golf courses (miniature and regular), lawns, pavilions, parks, and picnic locations? Where are the interesting hiking points? Are there swimming facilities?

What about the people for whom the program is to be built? What do they like to do? Are they friendly toward one another, or cold? Are there leaders in the group who can help in putting on a recreation program? Do the members of the group have ability in such creative activities as dramatics, music, literature, painting, needle work, handcraft?

The next move for the recreation committees is that of deciding about the possibilities in the program. What can be done for the entire school? How about an old-fashioned family outing? How about a big stunt night, with each department responsible for a stunt? Could there be an indoor or outdoor musical and sing? Would a beach party and clam-bake be possible for some Saturday?

For the various departments the following list offers inviting possibilities:

Picnics.

Hikes—nature lore, historic, hobo, gypsy, treasure-hunt.

Camps and camp-fires.

Athletics—baseball, kitten ball, hit-pin ball, volley ball, tennis, horse-shoes.

Outdoor parties—beach, park, porch, pavilion, lawn. row-boat fiesta.

Trips—motor-cars, railroad excursions, boat excursions, "trip around the world."

Indoor parties—church, hall, gymnasium, barn, home.

The committees should then be ready to schedule the summer program of activities. Dates and events should be decided. For instance, in addition to the activities for the school as a whole, the schedule for the young people's department might include a Lantern Hike Party for June, a Patriotic Party for July, and a Gypsy Party for August, to say nothing of numerous picnics and athletic activities during the entire summer.

Details should be carefully planned for each event several weeks in advance. A calendar of summer recreation activities could be issued.

Program Suggestions

Stunt night. Make the various departments responsible for the stunts. If they are original, so much the better. An evening of delightful fun could be had with stunts built upon popular fairy tales, or Mother Goose rhymes. Books that would be helpful in making up a stunt night program are *Stunt Night Tonight*, by Miller, *Successful Stunts*, by Rohrbough, *Crazy Stunts*, by Tarbell, *Handy*, by Rohrbough, *Ice-Breakers*, by Geister, and *Phunology*, by Harbin.

A Musicale and Social Sing. Most everyone likes to sing. An evening of Negro spirituals is always acceptable. The following program is suggested:

Group Singing: "Swing Low, Sweet Chariot"
Piano Solo: "I'm Troubled in My Mind," Coleridge-Taylor
Solo: "Deep River"
Choir or Mixed Quartette: "Listen to the Lambs," Dett
Solo: "My Lord, What a Mornin'," Burleigh
Male Quartette: "Good News, Chariot's Comin'," "Couldn't Hear Nobody Pray," "Steal Away"
Group Singing: "Ain't Gwine to Study War No More"
Female Trio: "Go Down, Moses"
Solo: "Goin' Home," Dvorak, or "Everytime I Feel the Spirit"
Quartette: "Standing in the Need of Prayer," "Keep a Inchin' Along," and "O Mary, Don't You Weep"

Music can be obtained from Theodore Presser, Philadelphia. *Folk Songs of the American Negro*, by Work, can be obtained from Fisk University, Nashville, Tennessee. The Hampton Institute, Hampton, Virginia, publishes a book entitled *Religious Folk Songs of the Negro.*

In using these songs it should be remembered that they grew out of the religious experiences and longings of the colored race. They should never be burlesqued. Antonin Dvorak, after studying the music of this country for his New World Symphony, came to the conclusion that our Negro music was the most typically American.

Other suggested themes for a song evening are a "Way Down South" program, including spirituals and other songs of the South, such as "Carry Me Back to Old Virginny" and some of Stephen Foster's songs; and "International Song Evening," introducing music typical of various countries; and an "Indian Evening," using "Pale

* Assistant Director of Young People's Work, Methodist Episcopal Church, South, Nashville, Tennessee.

Moon," "By the Waters of Minnetonka," and other Indian melodies.

A Lantern Hike Party. Here is a beautiful evening hike for young people. Each couple should be asked to bring a Japanese lantern, equipped with a candle. The committee should have ready forked sticks two and a half or three feet long, one for each couple. The evening may proceed as follows:

1. Lanterns are lighted and placed on the forked sticks. They are lifted aloft and carried by the hikers, who march two by two.

2. The hike leads to a spot that has been decorated by the committee with Japanese lanterns, if that proves practical.

3. The hikers push the forked sticks in the ground, forming a circle of lighted lanterns. This marks the play space for the games.

4. Games:

(1) Pass the Lantern Relay. Two sides of about five couples each. Head player on each side holds a lantern on a forked stick. Each of the other players has a forked stick. At the signal to start the head player passes the lighted lantern from his forked stick to the forked stick of the next player. Thus it continues until the lantern has reached the end of the line.

(2) Candle race. Each player carries a lighted candle. If the candle snuffs out the player must go back and start over.

(3) Blow and light relay. The first player runs and blows out a candle. Runs back and "touches off" mate. This team-mate runs to the candle and re-lights it. So it continues until each player has run.

(4) Blowing out lighted candle, blindfolded.

(5) Dumb crambo, or charades. "The light dawns."

(6) "Jack's alive!" "Light's out!" Corks on long sticks are burned in the camp-fire until they become red coals. They must then be passed to the right from player to player. Each player on receiving the cork must blow on it. If he gets a spark he calls "Jack's alive!" and passes it on to the next player. If he can get no spark "Jack is dead" and the player to his left has the privilege of making one smut mark on his face, using the burnt cork for that purpose. The cork is put back in the fire and the game continues.

(7) Songs. "Long, Long Trail," "Let the Lower Lights Be Burning," and "Follow the Gleam," followed by "Taps" and the benediction.

"Fading light dims the sight,
And a star gems the sky, gleaming bright,
From afar drawing nigh,
Falls the light."

A Book Hike. Some groups would enjoy an afternoon hike to some shady nook, there to read together and discuss some good book. Some good biography like Gamaliel Bradford's *Lee, The American*; or a good play like *Green Pastures*, Drinkwater's *Abraham Lincoln*, Barrie's *Alice Sit By the Fire*, Kennedy's *The Servant in the House*, or Jerome's *The Passing of the Third Floor Back;* or some of John Masefield's poems, such as "Dauber," "The Hounds of Hell," "The Widow in the Bye Street," "Enslaved," and "The Everlasting Mercy," or the poems of Riley, or Guest, or others: or maybe something humorous like "Pigs is Pigs" and "Goat Feathers," by Ellis Parker Butler—any of these would make an interesting afternoon for many groups.

(Continued on page 43)

Let Us Join Hands

THE report persists that the churches in the villages and in the country are not greatly thriving. This, if true, is unfortunate. The city churches in America up to the present time have largely been builded up by the influx from the country. Take one illustration. The church of which I am pastor, with some two thousand members, at the start elected a large Board of Officers. With the growth of the church the number has increased until now we have over one hundred members of this official body. Until recently every member, save one who was born in St. Louis, came from smaller communities. We owe the country a great debt. Most of the members of our city churches know the smell of freshly plowed ground and new mown hay. The tendency at this moment is again to the country. It will always have a vast population. The open spaces and the stars will still call to the mystic depths. Well for the city church if it can ever draw from the simplicity and strength of the country.

The American church faces two major problems—to hold its own in the country and to keep the second and third generations of the city loyal to the institution. I wonder if some plan might be worked out so that a city church and one or more country churches might be tied up together in intimate relations. Certainly the city church could greatly profit by such an arrangement, and perhaps the country church would gain new inspiration.

Never has the church had such competition—such innocent competition. But the radio, the Sunday sports, the week-end trip over the alluring white strips of pavement will not suffice for the highest worship. Both the city and country churches must join hand and head to battle desperately to keep their temples fairly well filled and their ministrations vital.

—George A. Campbell, *Pastor,*
Union Avenue Christian Church, St. Louis

A Life Problem Class for Adults

THE possibilities of vital and creative Christian education in adult groups are clearly indicated in the following outline of the last four years of work in the "Life Problem Class for Adults" conducted by Mr. O. O. Arnold of Greenville, Ohio. Excellent source materials are available on all of these problems and one can imagine how, under a stimulating leader, men and women would be helped to a more vital Christian life by pursuing such courses as are here briefly outlined.

I. (1927) Problems of the Christ Way. 1. In Business. 2. In Industry. 3. In Social Life. 4. In Political Life. 5. In Interracial Life. 6. In International Life. 7. In Religious Life.

II. (1928) Problems of Life. How to Live: 1. Physically. 2. Financially. 3. Industrially. 4. Mentally. 5. Emotionally. 6. Socially. 7. Religiously.

III. (1929) Problems of Service. How to Serve: 1. The Aged. 2. Our Mates. 3. Children. 4. Youth. 5. The Underprivileged. 6. In My Vocation. 7. In and through the Church.

IV. (1930) Problems of Personality. How to Grow: 1. Love. 2. Joy. 3. Peace. 4. Humility. 5. Faithfulness. 6. Patience. 7. Self-control.

Rural Weekday Schools in Virginia

By Minor C. Miller*

THE weekday school of religion has developed rapidly during the last ten years in many communities throughout America. Most of these schools have been started in cities, however, many have been extended to adjacent suburban territory. Without respect to location, the weekday school movement has already won many friends and many feel that there is evidence that it is destined to serve as the agency through which the church may again assume responsibility for the religious instruction of the masses.

Churchmen of all denominations now realize that the church faces many acute and perplexing problems in rural areas in almost every section of the country. Former methods of church work are no longer successful and the rural church is apparently losing its hold upon the people. What is to be done to improve the situation? Will religion have to pass in the rural areas of Amercia as an active influence upon the thinking and conduct of the masses? Certainly the Sunday church school, as now conducted, will not be able to give the masses a religious education. It does not reach the masses and its work is woefully inadequate and ineffective. Is there a way out of the difficulty, or must the Protestant church in rural areas accept the situation as it is and leave the masses of American youth in ignorance concerning those basic religious values for which it has so long contended? We believe there is a way out. *The Protestant Church will find a way to teach the children and youth in the towns and villages and open country in America.*

In the mind of many representative church leaders, the weekday school of religion offers a practical approach to a solution of the problem of religious education for rural America. That these schools are possible and practical for many rural communities may be illustrated by a brief description of how weekday schools were started and are now in successful operation in three rural counties in Virginia.

General Plan and Promotion

Briefly stated, the weekday school of religion, as here described, is a school conducted by a group of cooperating churches through a council of religious education or other appropriate board or committee, in cooperation with the public schools on the basis of *released time* and to which pupils go at stated periods during the week upon written request of their parents. It is also contemplated that the weekday school of religion shall be financed and supervised by the cooperating churches and that the instruction offered shall be on such a high professional basis that it shall at least equal the instruction offered in the public schools of the community.

The Virginia Council of Religious Education began to promote weekday religious education in rural communities in Virginia approximately five years before any weekday schools were actually started. The idea was presented at district and county conventions and before ministerial associations and other groups. Special conferences were arranged to which both ministers and selected laymen were invited. At these conferences information was given about the operation of weekday schools in other communities in different parts of the country. There was always opportunity for asking questions and for a free and frank expression of views. Literature was frequently distributed and every possible means was used to acquaint representative leaders with the weekday school idea.

Three county councils started schools in the fall of 1929—Arlington, Fairfax, and Rockingham. Arlington and Fairfax are just across the Potomac River from Washington. Arlington may be described as a county having a number of small towns rather close together but with no city. The population is largely composed of government workers from Washington. Fairfax is distinctly rural, the largest town having only about 1,600 people. Rockingham county is an agricultural county with a population of 30,000. The county seat is a small city of approximately 6,000 people.

The Arlington and Fairfax County Councils of Religious Education formed a joint board of religious education for the purpose of starting weekday schools of religion and for the purpose of starting certain other types of community religious education on a professional basis. In Rockingham, the weekday schools and all other types of community religious education are under the direct supervision of the Rockingham County Council of Religious Education. The county councils are directly responsible to the churches. Each council elects its own officers.

Relation of Weekday Schools to the Public Schools

From the beginning, the relations with the public school authorities have been most cordial. In the early stages of the movement in each county, an effort was made to acquaint the public school authorities with the weekday school idea. Two years before schools were started in Arlington county, the county superintendent of schools at a county Sunday school convention spoke as follows:

> I have studied for some years the problem of religious education in relation to public education. I am convinced that there are some things which ought to be done that we of the public schools cannot do. I would like to recommend to the county school board that they release the children from the public schools in this county from one to two hours per week as soon as the churches build schools as good as ours.

In Rockingham county, the county council asked the school board to grant permission for children of the fifth and sixth grades to be released for one hour a week in ten public schools, as a basis for making the experiment the first year. The school board studied the question for several months and *voted to grant permission to have children of all the grades released for two hours per week in all the schools of the county.*

It should be pointed out that in Virginia there is no law on the question of released time. The very first step in promotion of this movement was to approach the state superintendent of public instruction. He gave assurance of his interest in the movement. From the very first, the public school authorities in the counties where work has been started have been entirely sympathetic and cooperative.

* General Secretary, Virginia Council of Religious Education, Bridgewater.

In Arlington county, classes were held in churches adjacent to the public school buildings. In Fairfax and Rockingham, classes are held in the public school buildings. At first, there was no thought of using the public school buildings. When the plan was explained to the school boards in Fairfax and Rockingham, these boards suggested, and rather urged that the public school buildings be used. This represents considerable saving in time and expense. No objection at all has been raised to using the public school buildings.

Scope of the Work

Work is now offered for pupils of the fifth and sixth grades. In Arlington, the schools are being operated in six communities and in Fairfax, in four communities. In Rockingham, schools are in operation in nine communities in the county and in two communities in Harrisonburg, the county seat town. It is the plan to extend the work to additional grades and to other communities in each county as soon as resources are available.

The pupils are provided with Bibles, hymnbooks and notebooks. No other textbooks are used. The educational committee of each county council approved the general outlines for the courses and it was announced that these outlines would be given in mimeographed form to any minister or other person desiring to see them.

Supervision and Instruction

The work was begun on a very meager basis. In Arlington and Fairfax, one person was employed and she has been the supervisor and instructor in the ten centers in the two counties. In Rockingham one person was employed to handle all of the work the first year. At the beginning of the second year in Rockingham, two part-time instructors were employed to assist the director. These teachers live in the county seat towns and go out each day to their several schools. They usually go to two different schools each day. This gives them a full teaching program for the week. These instructors are professionally trained in religious education and they are in every way as well qualified educationally as the very best public school teachers in the respective counties.

Finances

The work in the three counties is financed by free will contributions from churches, Sunday schools, and individuals. Churches, Sunday schools, classes, and other organizations are invited to make contributions but no attempt has been made to apportion a particular allotment to any church or organization. Each county has an active finance committee and each year subscriptions are made by those interested in the work. Many churches and Sunday schools make small contributions but by far the largest proportion of the budget is secured from interested individuals. There have been no large contributions—the usual gifts range between five and twenty-five dollars.

Results

The work has been popular with ministers, public school officials, parents, and children in the three counties. The county superintendents of public schools have prepared statements giving strong endorsement of the work. Every one acquainted with the work recognizes that the children are being given religious instruction on the same level of efficiency as the work of the public schools.

No child has been enrolled except on the written application of parent or guardian. Cooperation at this point has been excellent. In Rockingham county, more than 96 per cent of the available children in grades five and six in the public schools where religious education is offered are now enrolled in the weekday schools. In Arlington and Fairfax counties more than 71 per cent of the available children are enrolled.

Church leaders are beginning to say, "We have at last found a way to teach religion to the children of the county. Let us extend the work to additional grades and to every school in the county and we will be actually reaching the masses with religious instruction on the same level of efficiency as prevails in the public schools."

What of the Future

Other communities in Virginia have been watching with considerable interest the experiment in the three counties. It is significant to note that *within the last six months several other county councils of religious education have appointed committees to study the movement and to make plans for launching weekday schools.* The people are coming to feel that this work is as much needed in the rural sections as in the cities and that *the schools are practical and workable in rural areas.*

It is not at all clear as the movement develops that it will be possible to employ all teachers who are as well trained professionally in religious education as those first employed in the original experiment. It is very clear, however, that the person who heads the work in a county must be thoroughly trained in both public education and religious education. It may be that as the movement develops, several counties will unite in employing a thoroughly trained supervisor and then employ in each county the best possible instructors who have had successful experience in public education. This policy would seem to be in the interest of economy. It would then be the business of the supervisor to give during the summer months and throughout the school year very practical help in training and supervising her staff of teachers in the several counties for which she is responsible.

It seems very clear that weekday religious education in rural America will have to be undertaken on a thoroughly cooperative basis. Church groups are small and it is little short of folly to think that any one or two of these groups in a county will be able to exert enough influence to secure the favorable cooperation of the public school authorities. Religious education is a common problem and all church groups will need to unite on a practical and workable plan of education, that they may prevent a common evil from overwhelming them.

County councils of religious education will certainly find a new field of service in promoting and supervising weekday schools of religion. Indeed, it would seem that the promotion of weekday schools of religion in rural America would be a sufficient motive for the organization of new county councils in many parts of the country. With the advent of good roads and consolidated public schools in rural areas, the weekday school of religion is as practical in rural communities as in the cities. It is probable also that the problems of organization and management in rural areas are not quite so complex as in the centers of population. Certainly, the movement should be carefully studied by all agencies of religious education and it should receive the sympathetic cooperation and guidance of all.

An Intermediate Camp

By Dorothea Gray*

"I WISH we might have a camp and stay all night sometime," remarked an intermediate boy after a very effective out-of-door Easter worship service.

"Perhaps we can sometime," the superintendent of the intermediate department replied.

That was in April, last year. During vacation church school, in the intermediate department in which forty-five boys and girls were enrolled, the camp was suggested again. This time the superintendent, who had talked the matter over with the director of religious education, who in turn had received the approval of the educational committee for a camp project, was prepared.

"When would you like to have camp?" she asked.

"Right away," responded a number of boys.

"How long could we plan to stay?" again asked the superintendent.

"A week," was the reply.

"What about vacation school?" asked one.

"We could go on Friday afternoon and stay until Saturday night," suggested one.

"But I have to work on Saturday," objected one of the older boys.

"And I have to help at home," said one of the girls.

"Mrs. Y— couldn't go very well on Saturday, she has to get things ready for Sunday in the department," another contributed. (Mrs. Y— was superintendent of the intermediate department of the regular church school too.)

Then this suggestion came from one of the intermediates, "Oh, let's wait until after vacation school is over. It won't be long. We have so much to do anyway now. I have an idea! Let's let everyone go to camp who comes all the time and gets all the work in in vacation school!"

Thus began a most interesting and worth-while project. Many questions came up immediately—What should be done in camp? What adults should go along? What rules and regulations would be needed? Finally a committee of five boys and girls was appointed to work with the director and the superintendent of the department in making plans for the camp.

Before the next day, which was set for the committee meeting, two of the boys had a schedule, set of rules, and numerous suggestions ready to present. They had attended a Boy Scout camp the year before and had followed to a large extent, the program which they had enjoyed there. The girls had suggestions too. One of them had attended a Girl Reserve camp that spring. She had a different idea of the program. Many suggestions were made and discussed. The superintendent, in due time, asked this question—what should be the purpose of such a camp?

This question changed some of the suggestions which had been made. One felt that the purpose would be merely that of having a good time. Others felt that this should be only a part of their plan. One suggested that worship should have a place in their program for as he expressed it, "I feel so much closer to God out doors like that." The group agreed that individual as well as group worship should be planned for.

"We will have worked hard all month in vacation school and we will be tired and perhaps there will not need to be as much study at this camp as at others—at least not the kind of things we have done in vacation school," said one girl.

"I think it would be a good time to make new friends," offered one. "There surely should be a friendly attitude in all of camp—we could draw names for cabin mates."

Finally they summarized their discussion into three things which they felt their camp should emphasize—worship, friendship, recreation.

The next item was—"How long can we stay?" This involved the matter of expense. After comparing their desires with their probable financial resources it was decided to stay one day and a half, this schedule to include activities on the second night.

The problem of money was a troublesome one. The camp must be self-supporting as there were no funds in the vacation school budget for such an undertaking. Each camper would be expected to pay an amount to cover the expense, but it was suggested that there were those who might not be able to afford it. Then one proposed that the entire group might start immediately to earn and save money in order to help on the expenses of those who could not pay all of their own expenses—but with the understanding that none of the pupils should know which ones were being helped. (The boys and girls entered heartily into this plan of earning and saving money, with the result that all camp expenses, including the hiring of a cook, were cared for by the group. The cost amounted to $1.50 per person.)

The question of the camp site caused much discussion. The one decided upon was a local amusement park, several miles outside of the city, which had camping facilities removed from the commercial section of the park. The cabins would accommodate eight to ten people and were so arranged that the girls might live on one side of the creek and the boys on the other. Since the cabins were not very close together it was felt that there should be an adult counselor for each cabin group. With characteristic adolescent frankness the group selected the adults they wanted to have with them. For the most part these were teachers in the vacation school. Special committees were appointed to plan and conduct the various phases of the camp program. Needless to say these committees afforded many opportunities during the remaining days of vacation school for constructive pieces of work. They are listed here with brief accounts of the activities which they carried out.

The worship committee. This group made plans for a "morning watch" period during which each camper was to be alone for a period of meditation and worship. They planned and conducted a rather formal service of worship for the entire group at a morning assembly under the trees and suggested cabin devotions before retiring. Since

(Continued on page 40)

* Director of Religious Education, Central Christian Church, Enid, Oklahoma.

The Hub of a Friendship Wheel

A Committee, and Its Unique Accomplishment in a Certain New England City

By KATHERINE F. BERRY *

I'M GOING to the movies, aren't you," said small, dark-eyed Rachel. "No, you can't go," answered Goldie solemnly, "You're a Jew, and those are Episcopalian movies, and you can't!" "I don't care what they are! They're the Friendship movies and I'm going!" stoutly declared Rachel pulling Goldie along with her."

That was on a sunny Saturday afternoon in March in a Massachusetts city—Ohs and Ahs swept over the 1200 children packed in High School Hall attesting to their enjoyment of these "Friendship Movies"—films representing the reception of Friendship Dolls to Japan and School Bags to Mexico, sent by American Children participating in the newly organized Children's World Friendship Movement. . . . Ushers wore uniforms of Boy and Girl Scouts, Camp Fire, Rainbow, and Girl Reserves. The supervisor of kindergartens; a church school director; and the Chairman of Peace from the Council of Jewish Women were speakers. As childish figures faded from the screen, a bugle heralding a Scout guard guided the children across to the Art Museum. Here approximately one thousand children viewed the Arca Museo, Return Friendship Gift Cabinet—one for every state in the Union, filled with craftswork and playthings made by Mexican school children, then on tour through the state.

Such was the press notice. But what of the story back of the news, that made hundreds of children give up a play afternoon to see, not a "Felix and Our Gang" comedy, but an educational film? Just what had this city of Worcester, well named "Heart of the Commonwealth"—done so to enthuse the hearts of its small citizens that they gave up a Saturday afternoon to see pictures of their playmates across the waters?

The Worcester Committee on World Friendship Among Children, a branch of the National Organization in New York, was established in 1929. It had made one or two earlier starts however. Several groups interested themselves in the Friendship Dolls to Japan as a means of expressing friendship after the Exclusion Act which these little messengers, sent to celebrate with Japanese children their national Doll Festival, gave opportunity of doing. Neither group knew that the other was working. There was the supervisor of kindergartens back from Japan, finding in this children's gesture a medium to express her friendship. To her untiring efforts as she talked to children and teachers, is due early public school interest. There was the radio travelogue writer, intrigued by this vast army of tiny travellers equipped with passport and baggage on the most unique of travel tours to leave American shores, eager to make a story of it, and in hunting for fact found in it more than fancy, indeed one of the finest things for education toward world friendship and peace.

Then came the Return Doll Ambassadors, that beautiful gesture of three million Japanese children, contributing a penny apiece for fashioning fifty-eight super-doll gifts. To the two or three first interested in the project came a new supporter, the president of a prominent university located in Worcester. Dr. Wallace W. Atwood had met the Doll Delegation in New York. Paying Worcester a visit, the Ambassador Dolls were accorded a reception at Clark University. During the following week under direction of the kindergarten supervisor, Miss Sarah A. Marble and the school department, 4,000 children were transported during school hours, a special concession to general school interest, to the University and the Art Museum to see the Dolls.

Then there came two years of inactivity when the project all but died out. When the Mexican Project was launched, religious difficulties in Mexico presented obstacles to school authorities here who hesitated to incur possible criticism. The enthusiasm aroused by the Friendship Dolls had ebbed. Only a few Friendship School Bags went to Mexican children.

In the fall of 1929, however, when the Philippine Gift Project was launched, a small committee was started in a church group hesitant as to how much interest might be aroused It was not long before several members of the committee felt that any permanent organization should be more representative of the city than a distinctly church group. In a survey made by the travelogue writer in search of material for a Friendship Doll story, this fact was evident. Usually sponsored by one or two limited groups, the project had little if any general community cooperation.

That a wider response could be had was felt. Also school interest could be better secured if all community groups could be enlisted in the project. Thus there would be no chance for suspicion of religious propaganda, of which the project in itself was perfectly free, but into which groups, jealous of one another, are apt to read ulterior motives. Then too, the whole-hearted example of both Japan and Mexico in disregarding their own religious issues, without thought of distinction as to creeds or racial differences of American children, made their return gifts a

A SECTION OF A PHILIPPINE VILLAGE

* Worcester, Massachusetts.

purely friendship token from *all* their school children to *all* American school children, was noteworthy.

Wishing to practice at home, as well as preach abroad the tenets of the Friendship Motto of this Children's Movement, and realizing that children themselves have no prejudices except as taught by their elders—members of the committee wished to see a committee formed embracing all groups in the city, interested in children's welfare.

To that end, through a teacher on the original committee who acted as hostess, and whose acknowledged standing as an educator gave assurance of unprejudiced judgment, invitations went to a dozen presidents of prominent Jewish, Catholic, and Protestant women's organizations to attend a conference on World Friendship Among Children. That the conference resulted in cooperation far beyond our dreams is attested by the organizations which our fifty members represent: Art Museum, public libraries, six main children's organizations, Catholic, Protestant, and Jewish women's clubs, Women Voters, Junior League, Federation of Women's Church Associations, Y. W. C. A., teachers from public, private, normal, and trade schools, fourteen church groups, including African, Armenian, Italian, Swedish, Syrian and Jewish.

The committee then, can be likened to the spokes of a wheel radiating over city groups with subcommittee leaders headed up at its hub or center. Getting such diversified representation was not easy of course. It meant many telephone calls; many conferences, a flying squadron of speakers, including Jeannette W. Emrich, National Secretary and Avalina Lorenzano, a Philippine student; hundreds of letters to solicit interest and support; contributing Treasure Chests to poor children's groups; putting on educational programs—the Friendship Movies, and a pageant, at which over 2,000 children were guests. So important a city feature did the Friendship Project become that four reporters, including daily and Sunday issues, were assigned to cover it regularly.

Several displays aided publicity. A bamboo Filipino hut made by committee members attracted attention at the Federation of Women's Church Association's International exhibit, and later at the Public Library. A local department store cooperated in a window display of Treasure Chests and contents, including school articles and toys. They welcomed the list of the books to accompany Chests and kept counters supplied with approved educational books for convenience of child buyers.

The diversified character of our committee with representations covering key-groups, put us in touch with sources of help when needed. The Public Library purchased recommended books on the Philippines and kept mounted pictures available for study. City librarians also held a symposium on "How Books Can Contribute to World Friendship." When the Mexican Gift Cabinet was here, our Scout representative, arranged for an honor guard of Boy Scouts to attend it during its week's stay. Our school representative arranged for notices of Friendship Programs sent through schools and for free use of the school Auditorium.

Space does not permit mentioning all the friends who arose to our help. The Jewish woman with the vision to see in this children's world friendship idea a peace-dream come true, added her peace-minded group as a spoke to our Friendship Wheel. Another spoke was added when our public school representative announced school interest and official permission granted to such schools as cared to participate in the project. A voice over the telephone one day saying: "What can the Catholic Women's Club do to help?" assured us of ever widening community cooperation and yet another spoke to our wheel! A prominent Episcopal Church swung into line, despite its prearranged schedule; so did several large churches, setting aside a month at least for intensive study of the project. A Unitarian Church enlisted its county sister churches. Thus more spokes fitted into our wheel! Then Swedish groups set a final main spoke completing our Wheel! All gave surprisingly hearty response as soon as the fair spirit of the project, its non-sectarian character, and its sponsorship by all groups was understood. It showed that it does meet a genuine need for something which may bring adult as well as children's diversified groups together, something for which a community can band itself in altruistic effort toward a common objective, coordinating local with outside interest. Something to quicken the community's international sense.

The entering wedge for interesting and welding together our various groups was our pageant, "Treasure Chests, Old and New." This was a simple portrayal for children of the old way of seizing chests of treasure and the new way of giving Treasure Chests filled with Friendship tokens—the rhythm of a native dance; the dashing boy pirates; a Filipino school scene with fifty representative Worcester child delegates, from six year old kindergarten boy to sixteen year old trade school lad, trooping in with their Chests on arrival of the Good Ship Friendship with its Treasure Trove; the last delegate, a foreign-born child from an Eastside school, reciting: "I represent the old and historic Thomas Street School, the World in Worcester today with pupils of thirty-nine nationalities enrolled! Here is *our* Friendship Treasure Chest!" Scenes moved swiftly and vivid enough to capture childish imaginations, making them live rather than act the parts they played.

Played before some nine hundred children, it was the first pageant ever attempted here on a city-wide scale. Every creed and nationality participating in the project was represented, both on committees and among actors. Children from eastside public schools shared scenes with little aristocrats from private schools—Unitarian church school and junior high Syrian children worked side by side. Little Jews, Catholics, Protestants? No, just little friends!

And what of the educational value of the Treasure Chest exhibit in the corridors after the pageant? The friendly rivalry between groups, the harmony which prevailed! The edges of prejudice rubbed off! "I didn't know anyone of that denomination could be so broad-minded," said one church member of another, a speaker on the project. And, "I didn't suppose a church could put on such an educational program," said a school teacher!

Three hundred chests, 600 books, tripling Worcester's first project, to be distributed with others by the Department of Education through Philippine schools. Fifteen public schools, two hospital children's wards, ten children's organizations, fifty church schools participated—some 150 main groups, subdivided into classes, one chest often to a school, making it hard to estimate the thousands of Worcester children participating!

The project was designed to teach the exchange of gifts from friend to friend, with no thought of a superior-minded people giving to an inferior, causing unfriendly comparison. The study brought out similarities rather than

(Continued on page 40)

A Rural Vacation School

By T. M. Baxter*

IT WAS a wise clergyman who advised a young colleague, "Never make plans for your parish; let your parish make plans for itself." The vacation school held during the past few summers in our parish is an example of a program that was not clamped on from without, but one which grew from within.

St. John's is truly a rural parish. We are not in any town, but at cross-roads in the open country. Obviously, a program well fitted to a town or city parish might be in many ways unfitted to this situation; but, too, there are many things which can be accomplished here which could never be done in a city church.

One summer some of the neighbor children came to the rectory once a week to play with the rector's children. After a number of such visits we felt that we might provide some activities which would prove to be of value in the children's religious training. The group responded readily and reported such happy times that soon other children of the community asked to be included. So the school began. The plan was continued throughout that summer and again the next year and by the third summer, three adult teachers and one assistant were sharing in the leadership responsibilities of this undertaking. Although we referred to this enterprise as a "school," it really has never had a name. We call it by different names, such as the children's meeting, the children's guild, and the weekday school. We have intentionally kept it as informal as possible.

Because it is difficult for rural children to meet every day during vacation time, it was decided to meet every Tuesday afternoon. Last year the work began early in June and closed late in August.

The program for the afternoon has been about as follows: The entire group meets together for a brief service of worship which is followed by a period of fifteen or twenty minutes for instruction in music. (This group seems to be particularly lacking in music appreciation and understanding because the public school is not equipped to teach music. One of our teachers is a music instructor so we feel here is an opportunity to be of real service to the children.) The story-telling period which follows is usually given over to the story of some great Christian hero. After the story, the group is divided and the small children have a time of organized play while the older ones go to work on various projects which are under way—preparation for a pageant to be given at the close of the season, study of certain materials, etc. Then we eat! The parents take turns in supplying the refreshments—usually very simple, such as cake and lemonade.

The attendance and general response has been most encouraging. Our church school has an enrolment of twenty-five children—our weekday attendance seldom falls below twenty.

This school which like Topsy has just "growed," has been an interesting experiment. It has been changed each season and we think always should be for we believe that the very informality and spontaneity of it all has been one of the largest factors in its helpfulness and popularity. The evident needs and requirements of the children themselves have determined the nature of the program.

* Rector, St. John's Church, Preemption, Illinois.

A Village Church

THE First Christian Church of Kingfisher, Oklahoma, is an example of the newer type of small town church. The beautiful semi-Gothic building was erected and equipped in 1930 at a cost of $60,000. The church is located in a village of 3,000 people and has a membership of approximately 450. The auditorium has a seating capacity of 525 and the building is well equipped for educational work. Appropriate tables, chairs, blackboards, etc., are to be found in each classroom.

Rev. Charles F. Schwab, the pastor, states that they are finding much satisfaction in using the "graded church" idea. At 9:45 the junior and intermediate departments have a service of worship with communion and sermon. The pastor is in charge, assisted by departmental superintendents and teachers. From 10:40 to 11:20, these groups have their class period and from 11:25 to 12, supervised study and project work. The senior, young people's, and adult departments have their class periods from 9:45 to 10:40 and their service of worship from 10:45 to 12. The younger groups have separate sessions throughout the morning.

Death of Oscar M. Miller

WORD has just been received of the death of Mr. Oscar M. Miller, general director of the publication department of the Presbyterian Church, U.S.A., in Philadelphia on May 7. Death came very unexpectedly after a minor operation. Funeral services were held in Philadelphia on May 9 and Delaware, Ohio, on May 11.

Mr. Miller held several places of leadership in Y.M.C.A. and personnel work until July 1, 1927, when he began work with the Presbyterian Board of Christian Education. He was a member of the American Management Association, the Publishers' Section of the International Council of Religious Education, and the American Booksellers' Association.

His many friends in the religious educational field extend deepest sympathy to his wife and two children.

Religious Education Week in the Small Church

By Victor F. Scalise*

IT IS possible to adapt large programs to the small church. We have a church membership of seventy members and an equal number of church school pupils. Four weeks before Religious Education Week last year, a teachers' meeting was called and plans were made. A letter, endeavoring to enlist cooperation, was sent to the parents of all the children of the Sunday school. The plan was further presented and discussed in the mid-week service. Children made posters which were displayed in the whole community.

In order to inform as many people as possible of the whole program, complete announcements were made in the two local papers. A series of eight articles on the general field of religious education were sent, one every day, for eight days. The articles, which were of about 700 words in length, treated such subjects as "The Importance of Religious Education," "All Education Is Religious," "Religious Education and the Home," "Religious Education and the Child," "Crystallizing Ideals Into Habits," "If I Were Going to College," "How Shall We Think of Sin Today?" "What Is Christian Education?"

Sunday morning, September 28, the sermon was on "The Objectives of Religious Education," for which Dr. Paul H. Vieth's book by that subject served as a basis. In the afternoon, a friendly visitation hour was proposed and the people called on the entire membership and constituency of the church.

Tuesday afternoon, the nursery department met for the first time in years and invited beginners. Twenty-nine children and ten parents were present. The children were from four months old to five years. While the pastor spoke to the parents on "Religious Education and the Child," games were provided for the children. The mother of the youngest child present was presented with a copy of Anna Freelove Betts' *The Mother-Teacher of Religion.* Several stories were told to the children and the excellent qualities of the book were mentioned to the parents. Refreshments were served at the close of the afternoon.

On Wednesday evening, the boys and girls of the Sunday school presented the pageant, "The Light of the World." Practically the entire Sunday school participated as most of the children represented the various nations of the world and they were to carry the light to those countries. The pageant was placed in the hands of an untried but capable young lady with artistic abilities. The church was filled to capacity. The pastor and the superintendent spoke briefly on, "Religious Education and the Needs of the World."

Thursday evening, was Church night. An illustrated lecture was given on "The Religious Value of Camps." This was planned with the hope that a group of young people might begin even then to plan to attend one of our summer camps for boys and girls.

Friday night, the young people's department met and one of the neighboring pastors spoke to them on "Religious Education and Youth." The meeting was so stimulating that a subject was proposed for further discussion in the young people's society the following Sunday evening. The gist of the problem was this: What can the church do to stop the procession of men and women going to jail?

On Saturday, a number of boys and girls were given tickets for the Yale-Maryland game in New Haven. The tickets were given free by the Athletic Association. About twenty went and had an extraordinarily good time.

On Sunday morning, we had a group of happy children, the largest number we had ever had, and in all our departments we had special Rally Day activities.

This Religious Education Week was one of the most successful things we have ever done here. All the people liked it, though at first they were not so enthusiastic over "these new fangled ideas." But the program did not stop with that week. October was called Loyalty month and every man and woman, boy and girl was urged to be either in church or Sunday school. The older boys and girls have formed a choir and are helping in the morning worship service.

A series of letters is being sent, one each week, to a select number of families in the community. This is a project in adult religious education. In these letters a conception of religion is presented which ought to win the hearts and loyalty of men. A series of leaflets is also sent with the letters, such leaflets as, "Building Up the Church," "Why Go to Church," and "Why Join the Church," by Charles E. Jefferson. A neat calendar for the services and program for the month is also sent.

The value of such a program cannot be overestimated. This is a small church, but the people have caught a big vision. For one thing we did not have to wait until October to get started in our work. Everybody worked throughout September and therefore was very much in the spirit of advance when October came. At the end of October we had a church Fellowship-Loyalty Supper.

Indeed a minority is not a minority when every man is actively engaged in his own place. The moral and spiritual values of this Week of Religious Education cannot be measured now.

Materials Available for Religious Education Week

THE general pamphlet of suggestions, *Religious Education Week,* will be available early in June. Order from your denominational publishing house or the International Council of Religious Education, price ten cents.

A simple service for Promotion Day will appear in the July *International Journal of Religious Education.*

Suggestions for a sermon on religious education will be carried in the September issue of the *Journal.*

A play for Religious Education Week will be featured in the September issue of the *Journal.*

---

* Pastor, Rowayton Baptist Church, Rowayton, Connecticut.

International Schools and Camps

LAKE GENEVA, WISCONSIN

OLDER BOYS' AND GIRLS' CAMPS

THE time is here to make final plans for a few young people from your church to participate in the program of the International Older Boys' and Girls' Camp Conferences. Select your most outstanding young pepole, give them some financial help and urge them to attend. Age limits are sixteen to twenty-one for entrance.

These camps are administered by the International Council of Religious Education in order to provide opportunities for interdenominational camping experience for picked young people of forty-three Protestant denominations. These camps have as their purpose:

To help young people experience life at its highest and best through fellowship with God and Jesus.

To give young people training in all phases of the youth program.

To center the attention of youth upon the great social problems of their day.

To provide interdenominational fellowship for youth of all churches.

To give each camper specific training in youth work, and in techniques of leadership.

The camps are for young people of high ideals who are interested in having some part in the program of kingdom building.

For full information regarding courses and faculty members either refer to the May *Journal* or write to the Department of Young People's Work for a copy of the *Camperbook* and registration card.

A few places in each camp are still open for adult leaders of youth. If you are interested, write to the Department of Young People's Work at once.

The following is a statement of the cost: Registration Fee, $5.00; Board and Room, $22.50; Incidentals, $3.00, covering textbook, notebook, treat fund, etc. Adult leaders do not need to pay the registration fee.

Geneva Glen, Colorado
Girls, July 7–20; *Boys*, Aug. 25–Sept. 7
Lake Geneva, Wisconsin
Girls, Aug. 11–24; *Boys*, Aug. 25–Sept. 7
Winnipesaukee, New Hampshire
Girls, July 28–Aug. 10; *Boys*, Aug. 25–Sept. 7

LEADERSHIP SCHOOLS

DID you ever drive a car which was about ten years old? Did you drive that car down main street? If you did, did you not wish that you might have one of the latest models? Why? Because one of the latest models looks and runs better.

Just as automobiles have been improved in the last ten years so has the program of religious education. Are you in your church still using an old-fashioned program? The newer program is more effective. Information regarding it will be available in the International Leadership Schools during the coming summer.

There will be Standard courses on drama, recreation, Bible, methods, pupil study, and other important fields. There will be special opportunities for students qualified to work on the advanced level.

The spirit of wholesome fellowship and recreation has an important place in the International Schools. If you have been working hard and feel the need of a rest, ten days in an International School—swimming, boating, hiking, horseback riding—will give you new strength, new ambition, and a new outlook on the problems which puzzle you now.

"By their fruits ye shall know them." The three International Schools have borne rich fruit in the lives of church school leaders and through them in the lives of children, young people, and adults in hundreds of church schools. The students who have been in the schools in the past years are passing on to others—through personal conferences, "Geneva Clubs," letters, and special meetings—something of this enthusiasm. In each of the schools there is an atmosphere which does make a difference—a positive difference.

The cost is reasonable. Board and room ranges from $22.50 to $30.00. Tuition, $5.00.

For full information regarding courses and faculty members either refer to the April *Journal*, or write to the Department of Leadership Training for an announcement of the school in which you are most interested. There is an advantage in registering immediately.

Geneva Glen, Colorado August 10–22 **Lake Geneva, Wisconsin** July 27–August 8
Lake Winnipesaukee, New Hampshire
August 10–22

CAMP PROVIDES FOR PERSONAL GUIDANCE

Developing an Expanded Session

By Lella M. Ayres*

ONE hour a week is much too short a period in which to crowd all that the church should do toward the religious education of the child." This thought was in our minds as we were about to build a new church. The junior church and children's missionary societies had contributed toward the religious education of different age groups, but this instruction was disintegrated and it reached only a comparatively small number of the primary department composed of forty-five children.

Our parish was scattered over a city of nearly 200,000 and its adjoining towns so that it seemed impractical to arrange for a weekday school of religion. The transportation to the church of the whole group on a weekday would be out of the question. The only plan left seemed to be to lengthen the Sunday session.

Specialists in religious education at our denominational (Methodist Episcopal) headquarters in Chicago were appealed to and they advised us in our plans for the architecture of the church school section of our new building. With these same specialists as teachers, an institute was held for several consecutive evenings. At this time plans were made for a two and a half hour Sunday session beginning at nine-thirty and closing at twelve o'clock, extending through the time the high school, young people, and adults were in the church service.

By putting the work done in the junior church and the children's missionary organizations into this expanded session it was believed that a more unified curriculum would be obtained. The different phases of religious education were to be so integrated that they would be combined into one unit and the children's loyalties would be centered upon one main loyalty, the church as a school.

Upon moving into the new church we entered immediately upon the expanded session. A variety of activities were included in this longer period. For twenty minutes we had an informal, or fellowship period, when there was time for conversation, when our favorite songs were chosen, birthdays celebrated, new pupils welcomed, members for the choir selected, and certain children assigned to the duties of the morning.

We planned for three class periods of twenty minutes each, one period for the material arranged for the Sunday session in the new Graded Lessons, another period for the mid-week session lesson, and a third period for handwork. This division of class periods was later changed to one long period of fifty-five minutes, when only one story was told in connection with the lesson theme instead of two as in the Sunday and mid-week sessions, and the handwork or dramatization was integrated with the lesson at the time that seemed best to the teacher.

Feeling a need of more time for the learning of Scripture verses and songs to be used in the worship service, a period called "Preparation for Worship" was arranged in our time schedule. This led us to our twenty-five minute worship service built around a central theme. This service included instrumental music, choir processional, call to worship, a selection by the choir, the offering, songs, prayer, leader's story, an occasional poem read by a child, and a benediction.

Recreational features were also put into our program. The fifteen minute period of recreation, just before the worship service proved very helpful in avoiding restlessness during worship. The grades separated for this period and went to different rooms while the furniture in the main primary room was being arranged for worship. Games played by our friends in other countries were sometimes taught at this time.

During this longer session there was time for excursions to the park to look for the beautiful things in God's world, also visits to the hospital to sing to sick children, to the temporary home and day nursery to carry toys, to the home for the blind to sing and leave baskets of candy, or to shut-ins to carry Thanksgiving baskets of fruit.

Missionary projects could be carried through with greater interest because there was time to enter into many activities connected with them. When we were at work upon a Japanese project we had time to visit the art museum where the beautiful friendship dolls which the Japanese children had sent to America were exhibited. The children could go to the public library, after an arrangement had been made with the children's librarian, to look at books and pictures illustrating Japanese customs.

When the children were preparing to make a happy Christmas for a family of colored children there was time to make decorations and actually trim the tree so that we could have the joy of seeing how it was going to look in the children's home.

The following time schedule was finally adopted as best meeting our needs:

9:30— 9:50	Fellowship
9:50— 9:55	Calisthenics
9:55—10:15	Preparation for Worship
10:15—11:10	Class Period
11:10—11:25	Recreation
11:25—11:50	Worship
11:50—12:00	Dismissal.

Naturally there was some criticism among the parents concerning this longer session. "It is too long a session. The children will become tired," they said. Since many of the children had been attending church with their parents and afterward remaining for the Sunday school, making a session of two and a half hours, the new unified program of the same length with provision for a variety of activities, including recreation, made this criticism seem unjust.

Some parents found 9:30 too early an hour to get the children to the school promptly. Gradually this difficulty became less of a problem until now, after three years of experience with the expanded session, seventy-five per cent of the children are in their seats at the beginning of the session and the others arrive within the next fifteen minutes. Considering the early start that some children are obliged to make in order to arrive on time this is considered a satisfactory record.

Another problem that has been encountered is the reluctance of teachers to give up attending the morning

*Superintendent of Primary Department, Wesley Memorial Church, Worcester, Mass.

church service. This was a real sacrifice, but when it was realized how much good the children were going to derive from the longer session, the teachers were willing to accept the task. However some of the teachers reported later that they received as much help from the children's worship service as they ever had from the adult service. This, of course, was due to the teacher's attitude toward the service. In order to help the children worship the teachers entered into the service so whole-heartedly that they received in equal measure. They acted as participants instead of merely recipients.

In looking back over these three years it is a satisfaction to remember the increase in interest among the children due to the longer session which has given them time to work out some of their problems in living the Christian life. We are encouraged to believe that these increased opportunities provided by the church school have helped the children to make great advance toward skill in Christian living.

The Rural Sunday School at Work

(Continued from page 15)

character building agency. Most of the counties maintain at public expense a county club agent whose cooperation should in every case be enlisted.

Mission study may well be done by devoting six or eight weeks each year, in each of the older classes, to the use of one of the approved textbooks. In addition, there should be programs, talks, pageants, stereopticon and moving pictures, and perhaps a weekly missionary story. The Ladies' Aid and young people's societies are additional means for teaching people to think in terms of the international mind.

Leaders in rural church work are coming to the conviction that the larger parish with its ministry to every family in a large area, and its staff of trained specialists working with people of all denominations, is the best method yet devised for building the Kingdom of God in the countryside. A vital element in its program is the work done by the director of religious education. Incidentally this form of organization offers a new field of service for the many trained directors being graduated from our various educational institutions.

The rural Sunday school offers a significant reward in friendship with pupils, their parents, one's fellow teachers, and the new Americans who have come into so many of our country towns. It opens the way to the sanest and most lasting kind of evangelism. It enables us to build individual life on the basis of right ideas of God, and of human beings, and to weld these individuals into a cooperative community. It has probably greater possibilities than any of us have dared to dream. Mr. G. E. Robbins, secretary of the Vermont Council of Religious Education, has said that Vermont is almost ready for a united rural church. In spite of the alleged conservatism of New England our rural areas have gone far toward interdenominational cooperation. The example of Canada suggests that if we train country boys and girls in the great ideals which are common to all good Christians we are preparing for some large fulfilment of our Lord's prayer that all his followers might be one. Discouraging as local situations often appear to be, let us remember that we are not alone in our tasks. The battle is not ours, but the Lord's. Let us thank him and take courage.

The Workers' Conference

A Plan for Using the June Journal *as a Basis for the Program of the Workers' Conference*

NO, DON'T turn the page yet; read this, you people who are *not* working in rural schools. Please do not jump to the conclusion that because the special emphasis of this issue is the rural school and you are working in the city, there is nothing in this number for your workers' conference. We believe we can show you the way to build your program for the workers' conference on this number no matter where you teach. At least we will make some suggestions.

And for those thousands of our readers who *do* work in the country school, this number should be both meat and drink for the workers' or teachers' meeting.

As the plan has been in this department in the past, plans will be proposed for the general session of the teachers and leaders when all are together and not for the departmental conferences.

Plans in Advance

See that every teacher or worker who has a *Journal* is encouraged to read it in advance. A slip in the classbook or a card in the mail calling attention to some special article would help.

Secure new subscriptions for those who are not provided with copies. Send in a club subscription for all your teachers, or for a group.

Ask individuals to read certain articles and be prepared to lead the discussion of them.

The Conference Itself

1. *Devotional Period*

Read the poem by Grace Noll Crowell on page six. See devotional article by Albert W. Palmer, "True Values." Have a brief discussion on "What My Childhood Country Sunday School Meant in My Life." Close with prayers by several on behalf of the country church schools of today, their pastors, teachers, parents, boys, and girls, and those who are seeking to improve their work.

2. *Some Problems of Our School*

(a) Should we have a summer camp for our boys and girls?
Gray, "An Intermediate Camp"

(b) Does the expanded session fit our situation?
Ayres, "Devoloping an Expanded Session"

(c) What about our recreational program this summer?
Harbin, "A Summer Program of Recreation"

(d) Are our workers alive to the difference between *size of school* and *vitality of work?*
See editorial "Something Practical for the Small School"

(e) A friendship project for our community.
Berry, "The Hub of a Friendship Wheel"

(f) Should we send some young people to camp or training school this summer? See page twenty-nine

3. *What's Happening in Rural Religious Education.*

Leaders of city schools should consider carefully before omitting this topic from their workers' conference. While they are not actually at work in the country, the principles upon which all good work rests are the same everywhere. For example, that idea about using buses to bring the children to Sunday school is not patented by rural leaders. Some city leaders use it—and others should!

(a) What is the total rural picture?
Editorials, pages five and six
Adams, "Religious Education in Rural America"

(b) What significant changes are under way?
Schuldt, "The Tompkins County Larger Parish"

(c) What is "the larger parish" idea anyway? It is revolutionary in many ways.
Finch, "Rural Religious Education in Castle Creek, New York"
Another small community that has gotten into the headlines.

(Continued on page 43)

Suggestions for Building Worship Programs

PRIMARY DEPARTMENT WORSHIP SUGGESTIONS FOR JULY AND AUGUST

*By Ethel L. Smither**

Thinking With the Leader

Vacation church schools will be in session and any unity of program that can be achieved between the Sunday and the week-day meetings with the children will increase the educational value of both types of work. Probably the vacation school in your church will be having certain missionary activities. It would be well if the primary department in both the Sunday and the vacation church school could center upon the Interlude Project of the Committee on World Friendship Among Children. This year, as you know, there is a special missionary interest in the Caribbeans. Due to the pressing need of the children in Porto Rico, the Committee on World Friendship Among Children is urging church schools to send at least one treasure chest to Porto Rico. These chests may be obtained from the Committee on World Friendship Among Children, 289 Fourth Avenue, New York City. They sell for $1.15 each. Send for the pamphlet telling where to send the chest, suggestions to teachers and leaders, and a bibliography of helpful literature.

The present need of Porto Rico for help is quite urgent. Many of the people are in poverty and the children are suffering as keenly as the adults. Governor Theodore Roosevelt reports that 201,000 school children are seriously undernourished, some slowly starving. He has invited through the Porto Rico Child Feeding Committee all generous Americans to help give one hot meal a day to the Porto Rican children. The pamphlet, to be secured from the Committee on World Friendship Among Children, contains a remittance form for sending money for the lunches for the Porto Rican children. This money may be sent in connection with the Treasure Chest. Twenty-five cents will buy at least five meals.

One of the causes for the truly distressing conditions was the terrible tornado followed by a serious drought, from which the island has suffered recently.

Perhaps your own church will have special work in Porto Rico. If so, obtain from your missionary headquarters special material on the work and also on ways in which you may help to support it.

Activities to Stimulate Worship

1. The activities will center about your participation in the Interlude Project and in the help which you will give to your own denominational work in Porto Rico. The children may make post card albums, scrapbooks, puzzle pictures, or geography books illustrating the life of American children.

2. The children may save their money to buy the hot lunches and also to purchase articles for school use. They should think through exactly what they want to put in each chest.

3. They may make plans to save from their own spending money and to decide on other ways of securing the necessary money.

4. They may learn hymns which help them to feel that God is the father of all children and that his love for his people is universal.

5. The class may read or listen to stories about Porto Rico. *Porto Rican Neighbors* by Charles St. John will make a good source book for the teachers. Denominational children's magazines are carrying other stories about Porto Rico in recent or current issues.

6. The class may build a Porto Rican village. In building this village the teacher should help the children to realize that the serious overcrowded conditions in Porto Rico is one of the reasons for the terrible poverty. It is estimated that in Porto Rico there are 449.5 people to the square mile. In the United States the average is 41.3. Emigration to less populous areas seems the ultimate solution of the problem.

7. The children may give a party during some session of the vacation church school or a picnic during the week, if there is no vacation church school, at which time they may enjoy some of the products of Porto Rico: bananas, sticks of sugar cane, and foods made from sugar.

Suggested Emphases

1. The children of one Father (the universality of God's love).
2. Friends in need of help.
3. Working for others.

Source Materials

SONGS:

"The Children Of One Father" from *Worship and Conduct Songs for Beginners and Primaries,*" Shields, and in Course II, Folder 40 of the *Closely Graded Church School Lessons;* "A Love Message" from *Melodies,* Leyda Publishing Company, and *Worship and Conduct Songs For Beginners and Primaries,* Shields; "Friends" from *Worship and Conduct Songs for Beginners and Primaries,* Shields; "The Father's Care," from *Song and Play for Children,* Danielson and Conant.

PICTURES (*may be secured from*):

Steamship Company Advertisements

To the West Indies and Spanish Main, 1930-31, Hamburg-American Line, 39 Broadway, New York City.

West Indies, Frank Tourist Company, 542 Fifth Avenue, New York City.

West Indies Cruises, United States Lines, 45 Broadway, New York City.

West Indies Cruises, 1931, Raymond and Whitcomb Company, 670 Fifth Avenue, New York City.

Spanish Americas, Raymond and Whitcomb Company, 670 Fifth Avenue, New York City. (Also an excellent picture sheet of the boat, S. S. "Statendam.")

West Indies Cruises, 1930-31, Swedish American Line, 181 N. Michigan, Chicago.

"The Hope of the World," Copping; pictures of Porto Rican scenes (see the picture set sold for twenty-five cents by the Missionary Education Movement). Caribbean pictures will also be found in current issues of denominational magazines.

PAMPHLETS:

"Conditions in Porto Rico," Theodore Roosevelt, 2 cents.

GAMES:

Consult Wagner's *Children of the Sea and Sun,* Missionary Education Movement.

STORIES:

See Wagner's *Children of the Sea and Sun,* recent issues of denominational magazines, St. John's *Porto Rican Neighbors.*

Suggested Procedure
"*Some Friends in Need*"

PICTURE STUDY:

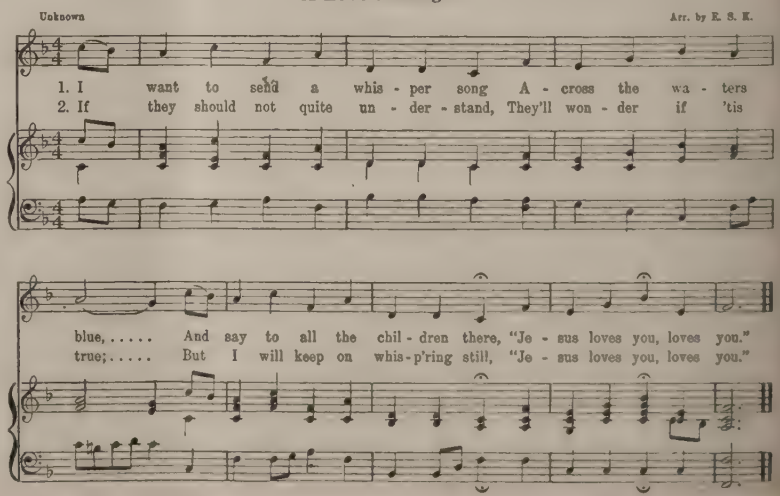
Have several Porto Rican pictures to show —one of a home, one of a sugar cane mill, and a third of coffee trees or of pineapples would be interesting. Talk about these being pictures of Porto Rico. Say that this island is a part of our country. That it lies across the blue sea from the United States itself and is nearest Florida.

SONG: "A Love Message"
(*See accompanying music*)

CONVERSATION:

Then say that the Porto Rican children are in need of help. Shall I tell you a story about a family in Porto Rico? See if you can tell from the story what the children in Porto Rico need.

A Love Message


Unknown
Arr. by E. S. H.
1. I want to send a whis - per song A - cross the wa - ters
2. If they should not quite un - der - stand, They'll won - der if 'tis
blue, ... And say to all the chil - dren there, "Je - sus loves you, loves you."
true; . . . . . But I will keep on whis - p'ring still, "Je - sus loves you, loves you."

—From *Melodies.* Used by permission of Leyda Publishing Co., Wapello, Iowa.

*Associate Editor, Sunday School Publications, Methodist Episcopal Church, Cincinnati, Ohio.

"Pablo's Wonderful Journey"*

Pablo and Andrea were the first ones up in the Castro family that morning. The little brown lad and his little brown sister had lain in the same corner of the bare earthen floor all night, close to Carmelita, who always seemed to get the most mosquito bites, and so kicked in her sleep, and not far from Mother, whose turning with the restless baby sometimes disturbed the whole row.

Pablo might not have wakened so early if a fat toad had not made a sudden flop upon his chest—doubtless in order to lick up, with his long tongue, some of the cockroaches that were scurrying across the little boy's face. The toad's clammy feet made Pablo jump, digging a sharp elbow into Andrea's lank little stomach. And that was how their day began.

Pushing through the palm leaves, which formed the hut door, their eyes were dazzled by the brightness all about them. On the mountain side, where their tiny straw-built home was perched, trees and flowers, birds and sky were brilliant with color. A canary flashed past and a scarlet parrot, in a lime tree, stretched a gaudy wing and croaked out, "Where? Where?" And promptly a little green frog, Coqui by name, hopped out of a shallow spring in a moist hollow and answered cheerily, "Port' Ric'!"

But Pablo and Andrea did not know that they were peasant children of Porto Rico or that a great, powerful nation called "Uncle Sam" had their island home under its protection. Their knowledge of important matters did not go much farther than the four blackened stones which were Mother's cook stove. Here the family soon grouped themselves, their soiled, tattered clothing, in which they had slept, still so gay in its reds, blues, and yellows that the parrot very likely took them for birds.

Mother put the coffee to boil in a rusty lard pail. There was not much else for the children, for there was no corn meal left in the big round bowl which had grown on a *higüera* tree, all ready to be a dish except cutting in two and drying. A small chunk of cold mush was divided among them all and breakfast was over.

In the moist hollow, between two big rocks, Pablo and Andrea had their playhouse. Their toys—*juguetes*, they called them—were two buttons, a gourd that rattled, a bamboo stalk which could be a horse or a staff as you preferred, and a cocoanut shell which had all sorts of uses. One of these was as a prison for the little Coqui, though he had never occupied it but once and then only for a very few minutes. The children had tried every day, since, to catch him again.

But this morning the little green frog hopped about undisturbed, and the children did not run out to play. For Mother was crying—a very unusual occurrence. Pablo and Andrea stood in the low doorway watching her as she bent her head over the tiny Miguel and sobbed aloud.

Pablo felt a queer choking in his throat. Mother had not cried like that since the day Father had fallen from a cocoanut palm and had been brought home so strange and still. What could be the matter? Pablo's baby brother, whom he loved just as we love our baby brothers, had cried a good deal lately. How still he was now! A big fear gripped Pablo. He sat down on the earthen floor and patted Miguel's thin little hand. "Is he like Father?" he whispered softly.

"No, not yet, but I am afraid—," she ended in a sob.

Then suddenly Pablo remembered the fairy tale he had heard only a week before. A boy, visiting one of the families on the mountainside, had told Pablo of a very wonderful house far away where a mysterious man made lame children walk and sick babies well. The words fairly tumbled out of Pablo's mouth, he was so eager to tell Mother the strange story.

And so it came about that an hour later found Pablo and his mother, the baby in her arms, picking their way carefully down the narrow mountain path. Andrea and Carmelita had been left in the care of a neighbor. In preparation for the journey, the mother had tied a red handkerchief over her head and placed in a basket some guava fruit, to be sold for making jelly, and Santa Maria berries, much used for rosary beads.

The mountain trail was very rough with many sharp stones, and one of Pablo's little brown feet was soon bleeding. When the sun was directly overhead, they stopped just long enough to eat a couple of bananas from a tree by the roadside. Miguel was whimpering pitifully and the mother was anxious to reach the home of a relative before nightfall.

When at last they came in sight of the house, Pablo decided that their relative must be very rich. The house was on stilts, and the roof, instead of being grass, was of shining tin cans flattened out. Under the house, a meek little cow was eating cane fodder. Inside the house were strange things. One was a hammock, which Pablo learned was the father's bed. Another was a pair of shoes, the first he had ever seen. They seemed so heavy, he wondered how anyone ever walked with them on. Beside the one large room, there was a lean-to in which was a small stove made of bricks.

At night, another surprise came in the form of a straw mat which Mother and he were given to sleep on. They had plenty of rags to cover them, still Pablo did not sleep well, for Miguel moaned all night and Pablo's foot felt hot and sore.

Long before daylight, his mother told him they must start on their journey. The moon was shining brightly and the nightingales were singing in the trees when they reached the old military road. On and on they walked, mile after mile. Mother's arms were so tired that Pablo carried the baby now and then. Would the road ever end? Pablo could scarcely drag his feet along, but he was a brave little fellow and he did not tell his mother about the sharp pain that darted through his swollen foot almost bringing the tears to his eyes. If they could only get there in time for the doctor man to make Miguel stop crying and smile and laugh as he used to do!

After awhile, people began to pass by. Some of them were on horses, with baskets fastened on each side. Several oxcarts rumbled along, frightening Pablo, until the driver of one of them took them to ride a few miles. And then, all at once, they were looking upon a new world. In the distance was a great stretch of blue sparkling water and along the shore were many large, bright-colored buildings. Finally, they went down a flight of steps into a street with booths along the sides. Here Mother sold the guavas and Santa Marias and bought a few pounds of corn meal, meanwhile inquiring the way to the hospital.

Pablo was glad when the streets, crowded with dogs, goats, children and grown-ups were left behind and they were climbing the hill to the hospital. He saw several other mothers going in the same direction. They, too, held crying babies in their arms. A little boy was being carried up the hill in a hammock strung from poles of green bamboo. For an hour, they waited their turn, on the crowded porch, while a man talked to the people in their own language. He told the story of a man named Jesus who loved little children and wanted them to be well and happy.

When, at last, their turn came, the doctor, seeing Miguel's bony, little frame said sadly to a white-capped nurse, "Another starving baby!" But Miguel's mother looked so sorrowful that he told her if she would leave him in their care he might sometime grow fat and happy like the other babies she saw in the little white cribs.

They were turning to go when the keen eyes of the doctor looked searchingly at Pablo. "Is the lad lame?" he asked.

"No, but he is very tired. We have walked nearly twenty miles," the mother answered.

"Here, boy, let me see your right foot," the doctor insisted.

Pablo hesitated, then the kind eyes of the doctor won his confidence.

"Why, it is infected already!" he exclaimed with surprise as he put a queer little glass stick in Pablo's mouth.

His mother began sobbing, but Pablo felt perfectly safe with the good doctor. Almost in the twinkling of an eye, Pablo found himself lying in a white crib "with a fence around it," between large pieces of white cloth such as he had never seen. The room was cleaner and whiter than any place Pablo had ever imagined, and there were no spiders or other creeping things to crawl over one. The broths the nurse brought him tasted oh, so good! He enjoyed looking at the picture books which she told him had been made by boys and girls in a faraway country.

But the day soon came when the doctor appeared with a handful of shiny, silvery things.

"You must be a brave boy today and not disturb the other sick folks," he said. "This will *hurt*, but it will make you well by and by, so that when your mother comes and the baby is fat and smiling, you can all go home together."

Pablo bit his lips very hard so he would not cry aloud, and looked steadily at the doctor's kind face as he lanced the sore foot. And that night he had a wonderful dream. He thought he was a big boy, almost grown-up, and he was coming back to the hospital to help the good doctor make sick children well and happy. Who knows—perhaps his dream will come true!

CONVERSATION:

What did the children need? (Encourage the children to answer.) First of all, food. Think of getting only a little coffee for breakfast when you children do not even drink coffee because it will not help you to build a strong body. Coffee grows there and that is all they have. So they have to use it whether it is harmful or not. Governor Roosevelt of Porto Rico says that over 200,000 school children are very hungry all the time. Chances to keep clean are also needed. (Refer to how a wound not cleaned will infect like Pablo's foot.) Your mothers and the school nurse put mercurochrome on your scratches and cuts to keep them clean. Pablo and other Porto Rican children have no such chances. Clean homes with less crowding would help.

In the Bible I have read that Jesus said it was not God's will that any child should suffer or die. We are God's fellow workers. Shall we ask him to help us to learn the best ways to share with these Porto Rican children? You know God has to count on us to do his work and to help him care for hungry and sick children.

PRAYER:

Dear God, we are sorry that so many of the children of Porto Rico never get enough to eat and are sick. We want to share with them. Help us to think hard and to work hard to learn the best ways of helping them. Amen.

SONG: "The Father's Care"

Would you like to hear of a special plan that Governor Roosevelt has thought of for helping? Introduce the Interlude Project and make plans for participating in it.

SONG: "Friends"

* From *Here and There Stories*, published monthly (except July and August) by the Department of Missionary Education and World Friendship, Congregational Education Society, 14 Beacon St., Boston, Mass. Used by permission.

JUNIOR DEPARTMENT PROGRAMS FOR JULY AND AUGUST

*By Florence M. Hostetter**

Suggested Program for July

God speaks to us in various ways: in bird and song, in tree and flower, through friends and books. The Bible is one of the ways through which he still speaks. Let us think of it this month as "A Challenge to Christian Citizenship."

Order of Worship

HYMN PRELUDE: "O Native Land, How Fair You Seem," Grieg
(The words should be read silently while the music is being played.)

CALL TO WORSHIP:

Leader: O come, let us worship and bow down;
Let us kneel before the Lord our Maker:
Group: For he is our God and we are the people of his pasture,
And the sheep of his hand.
Hymn Response:
We praise thee, O God, our Redeemer, Creator,
In grateful devotion our tribute we bring.
We lay it before thee, we kneel and adore thee,
We bless thy holy name, glad praises we sing.
(*See accompanying music*)

UNISON SCRIPTURE READING:

Blessed is the nation whose God is the Lord.
Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers:
But his delight is in the law of the Lord;
And on his law doth he meditate day and night.
And he shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper.
Blessed is the nation whose God is the Lord.
Hymn Response:
With voices united our praises we offer
To thee, great Jehovah, glad anthems we raise.
Thy strong arm will guide us, our God is beside us,
To thee, our great Redeemer, forever be praise.
(*See accompanying music*)

RESPONSIVE READING:

Leader: Thy Word is a lamp unto my feet,
And a light unto my path.
Group: The Word of God shall guide my feet,
Wherever I may go;
Leader: Thy Word have I hid in my heart
That I might not sin against thee.

* Professor, Department of Religious Education, Baldwin-Wallace College, Berea, Ohio.

Group: The Word of God shall teach my heart
The things it ought to know.
Leader: The grass withereth, the flower fadeth;
But the words of our God shall stand forever.
Group: The Word of God shall make me strong
And bless me through my whole life long.

HYMN: "How Firm a Foundation" *(first and second stanzas)*

PRAYER:

O Lord, open thou my eyes,
That I may behold wondrous things out of thy law.
Give me understanding and I will keep thy law.

RESPONSE: (Sing to the tune of "I Would Be True," Peek)

I would be learning, day by day, the lessons
My heavenly Father gives me in his Word;
I would be quick to hear his lightest whisper,
And prompt and glad to do the things I've heard.

SPECIAL FEATURE: (see below)

OFFERTORY:

Leader: Remember the words of the Lord Jesus, that he himself said:
It is more blessed to give than to receive.
Group: I would be friend of all, the foe, the friendless;
I would be giving, and forget the gift.
Response after Offering:
Bless thou the gifts our hands have brought;
Bless thou the word our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in thy hand.
(Tune—Canonbury)

CLOSING STANZA:

O help me not to fail thee, Lord,
But always heed thy law and Word;
To country, home, and friends so true,
I would be loyal through and through. Amen.
(Tune—Old Hundredth)

Special Materials

JULY 5—*Story*: "Where the Flag Flies" in *The Pilgrim Elementary Teacher*, June, 1930.

The Flag Salute (followed by the poem):

Long as thine eagle harms no dove,
Long as thy God is God above,
Thy brother every man below—
So long, dear land of all my love,
Thy name shall shine, thy fame shall glow.
—SIDNEY LANIER

Hymn: "America the Beautiful"

JULY 12—*Story*: "Charles and His Book of Directions"

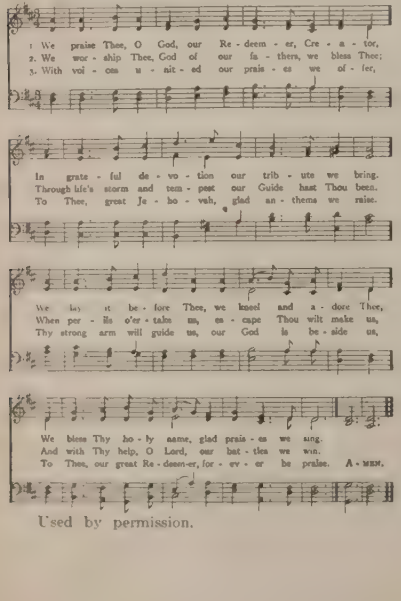
Charles was feeling very much abused as he pedaled along the road that hot, dusty afternoon.

"Why did father and mother have to move to the country so early this year?" he would have asked, if there had been any one to talk to.

In vacation the cottage at the lake was good fun, but now living there meant that to get to school he must either ride his bicycle over these seven miles of hilly country road or go on the school bus. He hated to go on the school bus, for that was run for the use of smaller children and started home as soon as school was out,

We Praise Thee, O God

Julia B. Cady — Old Netherlands Melody


1. We praise Thee, O God, our Re - deem - er, Cre - a - tor,
2. We wor - ship Thee, God of our fa - thers, we bless Thee;
3. With voi - ces u - nit - ed our prais - es we of - fer,
In grate - ful de - vo - tion our trib - utes we bring.
Through life's storm and tem - pest our Guide hast Thou been.
To Thee, great Je - ho - vah, glad an - thems we raise.
We lay it be - fore Thee, we kneel and a - dore Thee,
When per - ils o'er - take us, es - cape Thou wilt make us,
Thy strong arm will guide us, our God is be - side us,
We bless Thy ho - ly name, glad prais - es we sing.
And with Thy help, O Lord, our bat - tles we win.
To Thee, our great Re - deem-er, for - ev - er be praise. A - MEN.

Used by permission.

before baseball practice. Just now he was feeling especially cross, for when he had reached the top of the largest hill on the way—the one he never could ride up—he saw that one of his tires was flat and he had bad luck patching it. At last it held and he started on home. But the scowl on his face deepened from his angry thoughts, and he entirely forgot that his family had moved to the lake because the doctor had said his little sister must have country air.

As soon as he came in sight of his home he saw that his brother Jim, who had come on the school bus, was watching for him.

When Jim caught sight of Charles he began waving his arms excitedly and yelling, "Hurry up! Charles, hurry up! here's a present for you from Uncle Ned."

Charles did hurry, and there on the front porch he saw the very thing he had been wishing for all the spring—a fine motorcycle.

"Hurrah!" said Charles, "Uncle Ned is certainly all right. I bet he was planning this last summer when he let me learn to ride his own motorcycle."

"O Charley, unpack it quick and give me a ride!" begged Jim.

"Well, then run get the hammer," ordered Charles.

The two boys worked fast and soon had the motorcycle out of its crate.

"It doesn't look just like Uncle Ned's," said Jim. "Do you suppose you can run it all right?"

"Sure, I can," boasted Charles. "I can run any kind of a motorcycle. But you're right, this is a different make than Uncle Ned's."

"The postman brought you a big letter today. Maybe there is something in it which explains how to run this kind of a motorcycle," suggested little Jim, and ran into the house after the letter. Presently he came hurrying back with a thin book in his hand and began calling, "That's it, Charley. Here's a book of directions, and it's full of little pictures of things inside the motorbike. Look, Charley!"

But Charley would not look. He had been carefully examining his new possession and proudly announced, "Oh, I don't need your old book of directions! I see how this goes. Just wait until I get some gas and oil, and I'll go spinning down the road. You can have that book, if you want it."

"Can I really?" said Jim. "Then I'll take it over to Jack's. His big brother left an old motorcycle there that we've been trying to get to go."

Charles laughed at the idea of the two little boys repairing the old wreck, but he carelessly replied, "All right, take it along."

Sure enough, after their father got home, and the motorcycle was supplied with gas and oil, Charles did go spinning down the road. All went well for several weeks; the motorcycle road swiftly and smoothly. Then suddenly it would not go at all. Charles took it to pieces and found that something was wrong with the timer, though what he did not know. When he told his father of his trouble that wise man said, "Look in the book of directions for the numbers of parts, and find out what part is needed and where to send for it."

So Charles called to Jim who was out looking at the disabled motorcycle. "What did you do with the book of directions for my motorcycle?"

Jim looked startled and replied, "I guess I left it over in Jack's shed."

"Well, you just hustle over there and get it."

Poor Jim hustled. He was gone a long time, and when he came back it was with only a torn and wrinkled scrap of the book of directions. This was not the part needed, and Charles was very angry with his brother. Jim kept reminding him that he had said he did not want the book, but Charles would not listen. Both boys went unhappily to bed.

Next morning they felt a little more cheerful. Their father was starting on a business trip for several days, and promised to stop at a repair shop and get the parts required for the motorcycle. As he left the house, Charles called after him, "Please bring me another book of directions."

When he came home he found a very much troubled family. Such a tale of woe on every side! Charles, cross because he had to get along without his motorcycle, had made things generally disagreeable. He had not done the work that usually fell to him in the absence of his father. He had quarreled with Jim over the lost book. He had been sent home from school for breaking the rules. What seemed to him the worst of all, he had been put off the baseball team for fighting over several decisions of the umpire.

His father looked pretty serious, but as he drew the book of directions, from his pocket, all he said was, "Well, Charles, how did you happen to lose the book of directions for your life at the same time that you threw away the one for the motorcycle?"

"Why, I never had that kind of a book," said Charles. "Did I?"

"I hoped you had at least part of one," said his father. "You see, it is much harder to keep life running swiftly and smoothly than it is even a motorcycle. So it would be hardly fair to expect you to run your life with no book of directions. God's commands given us in the Bible, the laws of our country, the rules at school and in your games, are all parts of the book of directions for running your life smoothly."

He handed Charles the new timer roller and turned to look at his mail.

Charles stood for a few minutes thoughtfully fingering the roller; then his face brightened and he called to Jim, "Come on, Old Scout, let's get that motorcycle fixed! Then I will give you the ride of your life."

—From *The Pilgrim Elementary Teacher*.
Copyright The Pilgrim Press. Used by permission.

The Bible Salute:

I pledge allegiance to the Bible: I will love its stories, I will listen to its teachings; in my home and in my school, at my work and at my play, I will do my best to do the right as the Bible tells me.

JULY 19—*Story*: "The Story of Jane Addams" from *The Golden Rule City* by Bonser.

JULY 26—*Story*: "A King Who Loved the Bible" (King Alfred) from *The Elementary Magazine*, September, 1930.

Hymn: "Saviour, Teach Me Day by Day"

Suggested Program for August

Let us think this month of the Bible as "A Challenge to World Friendship." It is our hope that the worship services will either grow out of a missionary project or that they will lead to one.

"Seeing a Map"

The map is not a map to me
But mountains, rivers, lake, and sea,
People sad and people gay,
Little children at their play,
Folks with feelings like my own
And some place they call their home.
Their skin may black or yellow be,
But brothers and sisters are all to me,
Members of God's great family.
—MRS. MINNIE B. WILKINS.

Order of Worship

PROCESSIONAL: "Let the Song Go Round the Earth"

CALL TO WORSHIP:

Leader: Let the people praise thee, O God,
Let all the people praise thee.

Response: From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.
(Tune—Old Hundredth)

Leader: O let the nations be glad and sing for joy,
God shall bless us, and all the ends of the earth shall love him.

Response: We praise thee, O God:
We acknowledge thee to be the Lord.
All the earth doth worship thee, the Father everlasting. Amen.
(Te Deum Laudamus)

HYMN: "It Makes No Difference, East or West"

It makes no diff'rence, east or west,
Wherever we may be,
God is our Father, Friend, and Guide,
His gifts are show'red on every side;
He cares for you and me!

It makes no diff'rence, north or south,
Wherever we may be,
God loves his children everywhere,
And guards us with his tender care;
He loves both you and me! Amen.
(Tune—Rest or Whittier)

PRAYER:

Dear God, Our Father, and the Father of all the world: We are glad that we belong to such a large family. Forgive us for sometimes forgetting to be kind to those who seem different from us. We believe that when we know each other better we shall love each other more. Teach us ways in which we may share with others our very best and so grow more like Jesus. Amen.

PRAYER RESPONSE:

O grant us hearts like thine, dear Lord,
So joyous, true, and free,
That all thy children everywhere
Be drawn by us to thee. Amen.
(Tune—Serenity)

RESPONSIVE READING:

Leader: I am the good shepherd.
Response: The good shepherd giveth his life for the sheep.
Leader: Other sheep I have, which are not of this flock;
Them also I must bring, and they shall hear my voice.
Response: And there shall be one flock and one shepherd.
Leader: Ye are my friends, if ye do whatsoever I command you.

Response: Greater love hath no man than this, that a man lay down his life for his friends.

Leader: Go ye to all the world, and preach the gospel to every creature.

Response:

"Junior Pledge Hymn"

We would be true, for there are those who trust us,
We would be pure, for sake of those who care;
Our place in life we're seeking to discover,
In God's wide world about us everywhere.

We would be friends of all the wide world over;
We would be growing like him every day.
Who when a child grew strong and wise and loving,
Filling his place in God's great world alway.
—Adapted from "I Would Be True."

SPECIAL FEATURE: (see below)
OFFERING SERVICE:

"Thy Work, O God, Needs Many Hands"

Thy work, O God, needs many hands
To help thee everywhere,
And some there are who cannot serve
Unless our gifts we share.

Because we love thee and thy work,
Our offering now we make;
Be pleased to use it as thine own,
We ask for Jesus' sake. Amen.
—C. W. LAUFER. Used by permission.

CLOSING HYMN: "In Christ There is no East or West"

Special Materials

STORIES:
"The Traveler's Psalm" (printed in the January, 1931, *International Journal*, page 37).
"A Surprise for Three Boys" from *The Primary Worship Guide* by Jeanette E. Perkins.
"A Man Who Was Neighborly" from *The Junior Worship Guide* by Charlotte C. Jones.
"God's Family" from *Junior Worship Materials* by Nellie V. Burgess.
ILLUSTRATED HYMN: "We've a Story to Tell to the Nations" described in "A Service of World Friendship" from the *Junior Church School Hymnal.*

JULY AND AUGUST SUGGESTIONS FOR LEADERS OF YOUTH

*By Ann Davis**

Young people may express appreciation to God for the things of beauty which he has placed in the world, but too often they feel no sense of responsibility for assisting in creating this beauty. Our services for July and August have been planned with a view toward awakening in every young person a growing desire to build a world of beauty fashioned after the patterns given us by God himself, and lives of beauty fashioned after that supreme pattern, Jesus, the Christ.

INTERMEDIATES

THEME FOR JULY: *Building a World Beautiful*

July 5

THEME: *"Building Homes of Beauty"*
PRELUDE: "God that Madest Earth and Heaven" or "With Verdure Clad" from "The Creation" by Haydn
CALL TO WORSHIP *(unison)*:

Jehovah reigneth; let the earth rejoice;
The heavens declare his righteousness,
And all the peoples have seen his glory.
Light is sown for the righteous,
And gladness for the upright in heart.

HYMN: "There is Beauty All Around"
UNISON PRAYER:

O Jesus, Lad of Nazareth,
Help us this day to grow
In favor with both God and man,
As Thou didst, long ago.

Thou wast obedient, happy, true,
Though with a spirit free,
There in Thy loving, humble home,
Jesus of Galilee! Amen

—Copyright, 1927, by Presbyterian Board of Christian Education. From the *Junior Church School Hymnal.*

HYMN: "From Homes of Quiet Peace"
TALK: "Homes of Beauty"

This talk may be given by the superintendent of the department or by a man or woman who is known to have a beautiful home. The talk may be based on the homes of famous people or on ways of making homes of beauty.

OFFERING:

The offering this Sunday should be strictly one of thanksgiving. If possible, it would be well to use a part of it to secure something of beauty for an orphans' home or for some private home in the community which might be made more pleasant.

Offertory: "Home, Sweet Home"
Offering Prayer (unison):

Father, we thank thee for all thy gifts, for life and health and home. Accept our offering now and help us to share with others always the beauty that is ours. Amen.

BENEDICTION:

Keep us as thine own, O God, and fill our hearts with love. Through Jesus Christ our Lord. Amen.

*Chicago, Illinois.

July 12

THEME: *Creating Beauty for Our Neighbors*
PRELUDE: "Deep River" or "The Summer Days are Come Again"
CALL TO WORSHIP:

Leader: The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.

All: He will fulfil the desire of them that fear him;
He also will hear their cry, and will save them.

INVOCATION: given by the leader.
HYMNS: "Teach Us, O Lord, True Brotherhood"
"My Master Was a Worker"
"The Voice of God is Calling"
"Jesus, Thou Divine Companion"

The following story adapted from one related by Margaret Slattery in her little book, *He Took It Upon Himself*, may be told by an intermediate.

A monk once lived in a rude stone hut on the mountain-side, where he could see from his window the village, on whose streets he had played as a happy little boy. But it had been five years since he had left his home and the hill-side where he had cared for the cattle.

Wearing the cross and long robe fastened with a cord about the waist, the symbol of his order—he had entered into solitude, hoping to rid himself of the burden of the poverty, sin, and shame which lurked about him.

He had climbed to the plateau, built his hut, and planted his garden, enjoying the sunrise and sunset as he listened to the birds and breezes. Ignorant of the world and the sufferings of others, he read and prayed. He was contented and grew strong.

Then one day he fell asleep and dreamed. He had just finished reading the story of Calvary, and was so thrilled with its sad story of the Cross, that he knelt in prayer, and fell asleep thus. As he slept, he dreamed that he walked upon the road from earth to heaven. It was dark at first and hard to travel. Then it grew lighter; then beautiful with flowers. At a turn in the road he met the Master. "O Master," he cried, kneeling at his feet, "Why didst thou leave us? We need thee so sadly. Couldst thou not have stayed?" The Master answered softly: "I finished the work I had to do." "But the burden of poverty and sin," said the monk, "it is still with us—O Master, who can bear the burden of man's need?"

The Master smiled. "I share with those who love me, the burden of man's need," he said. "I have left part of the burden for them." "But Master," cried the monk, in sorrow and in fear, as the Master looked into his very soul, "What if they fail thee?" "Ah," said the Master, "I am counting on those who love me."

Then the monk awoke. His dream had been so real, and his vision so clear, that he gazed for some moments about the tiny room, then out into the moonlight. Later he sat down in silence to think. It had been so quiet, so comfortable; there had been time for worship and thought. But the dream disturbed him. Again he fell upon his knees; then he arose, took off his robe, and folding it neatly with the cross and beads, laid it away. With mingled feelings of fear and hope, he dressed in the clothes he had worn, when, as a young student, he had left his father's house. "Now," he said softly, "I am one of them." Then he grasped his mountain stick firmly and started down the trail. As he walked the look of fear changed to one of joy.

"I'm going back," he said half aloud, "back down into the midst of the problems that must be met and solved—down where life is hard, and men must toil, down into the thick of the battle with selfishness and greed; down into the midst of mad pleasure, where souls seek to find release—into the homes where men and women struggle to be true and fail. The Master has finished his part. Now he works with me. I will not fail him."

—Used by permission of The Pilgrim Press.

UNISON PRAYER:

Once more a new day lies before us, our Father. As we go out among men to do our work, touching the hands and lives of our fellows, make us, we pray thee, friends of all the world. Save us from blighting the fresh flower of any heart by the flare of sudden anger or secret hate. May we not bruise the rightful self-respect of any by contempt or malice. Help us to cheer the suffering by our sympathy, to freshen the drooping by our hopefulness, and to strengthen in all the wholesome sense of worth and the joy of life. Save us from the deadly poison of class pride. Grant that we may look all men in the face with the eyes of a brother. Amen.
—From *A Book of Prayers* by Edward Horton.

July 19

THEME: *Making our Church Beautiful*
PRELUDE: "The Church's One Foundation" or "He, the Lord Our God" from "Elijah" by Mendelssohn
CALL TO WORSHIP:

Leader: O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men;
All: Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

HYMNS: "The Church's One Foundation"
"Jesus, with Thy Church Abide"
"I Love Thy Kingdom, Lord"
"City of God, How Broad and Far"

RESPONSIVE SCRIPTURE READING:

Leader: I love the habitation of thy house, and the place where thy glory dwelleth.
Response: I was glad when they said unto me Let us go into the House of Jehovah.
Leader: I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness.
Response: Thy way, O God, is in the sanctuary.

This service might very fittingly include the unveiling of a picture.

July 26

THEME: *Finding the Beauty in God's Word*
PRELUDE: "Prelude in C Minor," Chopin, or "O Word of God Incarnate"
CALL TO WORSHIP:

Leader: In the beginning was the Word.
Response: And the Word was with God, and the Word was God.

HYMNIC INVOCATION: "Come Thou Almighty King" *(second stanza only)*
HYMNS: "Thy Word is Like a Garden, Lord"
"Break Thou the Bread of Life"
"How Firm a Foundation"
"The Heavens Declare Thy Glory, Lord"

SCRIPTURE:

The Scripture lesson may be based on one of the following passages: Psalm 78: 1; Psalm 33: 4; Psalm 19: 78; Psalm 119: 1, 11; I Timothy 2: 15.

TALK:

A short talk centered around some particularly beautiful passage of Scripture such as, John 1: 1-10, or Isaiah 53, 55, or 60, or one of the parables of Jesus might be given by the pastor with the purpose in view of developing an appreciation for the beautiful literature of the Bible.

THEME FOR AUGUST: *Building Lives of Beauty*

August 2

THEME: *The Beauty of Humility*

PRELUDE: "O Rest in the Lord," Mendelssohn

CALL TO WORSHIP:

Leader: "The fear of Jehovah is the instruction of wisdom;
And before honor goeth humility."

Response: The reward of humility and the fear of Jehovah is riches and honor and life.

UNISON PRAYER:

O God, whose being and perfections are infinite, eternal, and unchangeable, the same yesterday, today, and for ever: Thou art glorious in holiness, full of love and compassion, abundant in grace and truth. All thy works praise thee in all places of thy dominion: and thy Son hath glorified thee upon earth. Therefore we bow down and adore thee, Father, Son, and Holy Ghost, one God, blessed for evermore. Amen.

—From *The Book of Common Worship*

HYMN: "Light of the World, We Hail Thee"

SCRIPTURE: Deuteronomy 8: 1, 2; Matthew 5: 5; 18: 4; 23: 12

HYMN: "Thou Didst Leave Thy Throne" *(first two stanzas only)*

PRAYER *(unison)*:

Teach me, O Christ,
Thy full humility:

May I rejoice that my friends are better than I,
May I seek, and find, some lowly and humble service,
Obscure and remote.
And there may I lose myself in the need of the men around me.

Teach me, O Christ,
Thy full simplicity:

May I be glad in the gifts thou hast given,
Desiring no more:
May I deny myself:
May I believe in men,
Till by power of faith in their better selves
I make them what thou wouldst have them to be.

Teach me, O Christ, these thy great lessons, and hard:
Thine own humility,
Thine own simplicity.
—From *The Fourfold Sacrament* by J. S. Hoyland.

HYMN: "In Life's Earnest Morning"

Teach us, Lord, thy wisdom,
While we seek men's lore,
May the mind be humbled,
As we know thee more,
Let the larger vision,
Bring the child-like heart,
And our deeper knowledge,
Holier zeal impart.

OFFERING SERVICE:

Offertory: "When the Lord of Love Was Here"

Prayer (unison):

Bless thou the gifts our hands have brought:
Bless thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in thy hand. Amen.

HYMN: "Savior, Like a Shepherd Lead Us" *(first stanza only)*

August 9

THEME: *The Beauty of Courage*

PRELUDE: "Pilgrims' Chorus," Wagner, or "Courage Brother, Do Not Stumble"

CALL TO WORSHIP:

Rise up, O men of God!
Have done with lesser things
Give heart and soul and mind and strength
To serve the King of Kings.

Rise up, O men of God!
His Kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Lift high the Cross of Christ!
Tread where his feet have trod,
As brothers of the Son of Man
Rise up, O men of God!

—WILLIAM P. MERRILL

—Used by permission, *The Presbyterian Advance.*

HYMNS: "Dare to Be Brave, Dare to Be True"
"Stand Up, Stand Up for Jesus"
"O Son of Man, Thou Madest Known"
"Christ of the Upward Way"

OTHER MATERIALS

POEM:

Move to the Fore

Move to the fore!
Say not another is fitter than thou.
Shame to thy shrinking—up—face thy task now.
Own thyself equal to all a soul may,
Cease thy evading—God needs thee to-day.
Move to the fore!

God Himself waits and must wait till thou come;
Men are God's prophets though ages lie dumb.
Halts the Christ Kingdom with conquest so near,
Thou art the cause, thou soul in the rear.
Move to the fore!

—AUTHOR UNKNOWN

RESPONSIVE READING:

Leader: Be strong and of good courage, fear not, nor be affrighted at them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

Response: The Lord is my strength and my shield;
My heart hath trusted in him, and I am helped:
Therefore my heart greatly rejoiceth;
And with my song will I praise him.

Leader: Watch ye, stand fast in the faith, quit you like men, be strong.

Response: The Lord God will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame.

Leader: Hast thou not known? hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; and to him that hath no might he increaseth strength.

Response: The Lord is my strength and song;
And he is become my salvation.

Leader: Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint.

Response: Therefore, will we be strong and of good courage:
The Lord of hosts is with us:
Blessed be his holy name.

August 16

THEME: *The Beauty of Strength*

PRELUDE: "Battle Prayer," Himmel, or "To the Knights in the Days of Old"

CALL TO WORSHIP:

Follow the Christ, the King,
Live pure, speak true, right wrong, follow the King—
Else, wherefore born?

—ALFRED TENNYSON.

HYMNS: "March On, O Soul, with Strength"
"Be Strong"
"Marching with the Heroes"
"Father, Hear the Prayer We Offer"

The picture and story of Sir Galahad may be used very effectively in this service.

August 23

THEME: *"The Beauty of Faith"*

PRELUDE: "Faith of Our Fathers" or "American Hymn," Keller

CALL TO WORSHIP:

Leader: "Trust in Jehovah with all thy heart, and lean not upon thine own understanding."

Response: Behold, God is my salvation; I will trust, and not be afraid, for Jehovah is my strength and song.

HYMNS: "God of Our Fathers, Whose Almighty Hand"
"Faith of Our Fathers"
"My Faith Looks Up To Thee"

The hymn "Faith of Our Fathers" may form a basis for your service. The author, Rev. Frederick W. Faber, comes of Huguenot ancestry, and, because of the sufferings of his people, can write with authority. History states that at one time more than seventy thousand Huguenot followers perished in France through persecution. Many thousands more had to flee for their lives. However, "in spite of dungeon, fire, and sword," their faith is living still to challenge the loyalty of God's people everywhere. Two pictures may be used in introducing the hymn: the one by Bayes, entitled "The Departure of the Mayflower"; the other by Rothermel, "The Landing of the Pilgrims." Both indicate what people will suffer and endure for their faith in God.

August 30

THEME: *The Beauty of Self-Control*

PRELUDE: "Ave Maria," Schubert, or "Fight the Good Fight"

HYMNS: "O Jesus, Prince of Life and Truth"
"Take My Life, and Let it Be"
"God of Our Boyhood, Whom We Yield"
"Lord, Thy Children Guide and Keep"

OTHER MATERIALS

UNISON PRAYER:

Teach us today,
O Master,
To rule ourselves,
To be stern, harsh, merciless
To our bodies and minds,
To discipline our lives with an iron hand,
So that no sloth of ours,
No craven despair,
No self-indulgence,
No failure of sympathy and imagination,
May mar the work of thy Kingdom.

Teach us today,
O Master,
That true self-sacrifice
Which is yet a sacrament of joy,
Which never restrains the rich current of life
With narrow-souled, puritanical barriers,
But guides it, with steadfast purpose,
Into one broad and generous channel—
The channel of that great Will of thine,
Which is, for ever, abundance of life unto men.
—From *The Fourfold Sacrament* by J. S. Hoyland.

RESPONSIVE READING:

Leader: He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city.

Response: Teach me to do thy will;
For thou art my God:
Thy Spirit is good;
Lead me in the land of uprightness.

Leader: Keep thy heart with all diligence;
For out of it are the issues of life.

Response: Incline not my heart to any evil thing,
To practise deeds of wickedness
With men that work iniquity.

Leader: Put away from thee a wayward mouth,
And perverse lips put far from thee.

Response: Set a watch, O Lord, before my mouth;
Keep the door of my lips.

Leader: My son, attend to my words;
Incline thine ear unto my sayings.
Let them not depart from thine eyes;
Keep them in the midst of thy heart.
For they are life unto those that find them,
And health to all their flesh.

Response: Teach me, O Lord, the way of thy statutes;
And I shall keep it unto the end.
Give me understanding,
And I shall keep thy law;
Yea, I shall observe it with my whole heart.

Leader: Let thine eyes look right on,
And let thine eyelids look straight before thee.

Response: But as for me, I will walk in mine integrity:
Redeem me, and be merciful unto me.
My foot standeth in an even place:
And in the congregations will I bless the Lord.

CLASS PINS

50c each, postpaid

Illustration is one of 8 attractive designs Gold plate, enameled in colors. Each with safety catch. Suitable for Sunday Schools and other organizations. Write for descriptive circular.

A-7217

STOCKTON PRESS

516J-N. Charles St. Baltimore, Md.

SENIOR and YOUNG PEOPLE

THEME FOR JULY: *Building a World Beautiful*

July 5

THEME: *Beautifying the Earth*

PRELUDE: "God Is My Song," Beethoven, or "In the Time of Roses," Reichardt, or "Summer Suns Are Glowing"

CALL TO WORSHIP:

Leader: O worship the Lord in the beauty of holiness:
O come, let us worship and bow down;
Let us kneel before the Lord our Maker.

Response (sung by quartette—tune by Adam Geibel):
The Lord is in his Holy Temple,
The Lord is in his Holy Temple,
Let all the earth keep silence,
Let all the earth keep silence,
Keep silence before him. Amen.

UNISON PRAYER:

O God, whose being and perfections are infinite, eternal, and unchangeable, the same yesterday, to-day, and for ever: thou art glorious in holiness, full of love and compassion, abundant in grace and truth. All thy works praise thee in all places of thy dominion: and thy Son hath glorified thee upon earth. Therefore we bow down and adore thee, Father, Son, and Holy Ghost, one God, blessed for ever more. Amen.
—From *The Book of Common Worship*

HYMN: "God of the Earth, the Sky, the Sea"

TALK (*given by a young person*): "God is Here"

This talk should stress our responsibility for planting flowers and trees and caring for all growing things as a means of making God seem near and real to those about us.

God Is Here

God is here! I hear his voice
While thrushes make the woods rejoice.

I touch his robe each time I place
My hand against a pansy's face.

I breathe his breath if I but pass
Verbenas trailing through the grass.

God is here! From every tree
His leafy fingers beckon me.
—MADELEINE AARON. Used by permission of *The Christian Century*

Plant a Tree

He who plants a tree
Plants a hope.
Rootlets up through fibres blindly grope;
Leaves unfold into horizons free.
So man's life must climb
From the clods of time
Unto heavens sublime.
Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree
Plants a joy;
Plants a comfort that will never cloy;
Every day a fresh reality,
Beautiful and strong,
To whose shelter throng
Creatures blithe with song.
If thou couldst but know, thou happy tree,
Of the bliss that shall inhabit thee!

He who plants a tree—
He plants peace.
Under its green curtains jargons cease.
Leaf and zephyr murmur soothingly;
Shadows soft with sleep
Down tired eyelids creep,
Balm of slumber deep.
Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

He who plants a tree—
He plants youth;
Vigor won for centuries in sooth;
Life of time, that hints eternity!
Boughs their strength uprear;
New shoots, every year,
On old growths appear;
Thou shalt teach the ages, sturdy tree,
Youth of soul is immortality.

He who plants a tree—
He plants love,
Tents of coolness spreading out above
Wayfarers he may not live to see.
Gifts that grow are best;
Hands that bless are blest;
Plant! life does the rest!
Heaven and earth help him who plants a tree,
And his work its own reward shall be.
—LUCY LARCOM

HYMN: "The Heavens Declare Thy Glory"

OFFERING SERVICE:

Leader: Upon the first day of the week let each one of you lay by him in store as he may prosper.
Every man shall give as he is able according to the blessing of Jehovah thy God which he hath given thee.
Freely ye have received, freely give. Every man according as he hath purposed in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver.

Offertory: "A Song of Gratitude," Cole, or "We Praise Thee, O God"

BENEDICTION (*unison*):

Keep us as thine own, O God, and fill our hearts with love. Through Jesus Christ our Lord. Amen.

July 12

THEME: *Building Homes of Beauty*

PRELUDE: "Home, Sweet Home" or "Largo" from the "New World Symphony" by Dvorak

INVOCATION:

Eternal God, our Maker and our Lord, Giver of all grace, from whom every good prayer cometh, and who pourest thy Spirit upon all who seek thee; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind; that with steadfast thoughts and pure affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.
—From *The Book of Common Worship*

HYMNS: "There is Beauty All Around"
"From Homes of Quiet Peace"
"O Happy Home"
"In This Glad Hour, When Children Meet"

PRAYER:

Lord Jesus, our great Elder Brother, who didst know on earth the love of father and mother, and didst share a home with brothers and sisters, teach us thy way in our own homes. May we not reserve our best faces for strangers and relieve our feelings at the expense of those we love: Save us from the false bashfulness that holds back words of affection or acknowledgment of mistakes. Remind us of chances for unaccustomed bits of helpfulness. Shame us out of words of impatience before they are spoken. Give us understanding hearts, eternal vigilance against selfishness and irritation, and the love that envieth not, vaunteth not itself, seeketh not its own, is not provoked, never faileth. Amen.
—From *Talking with God* by Frank J. Scribner

July 19

THEME: *The Beauty and Joy of Labor*

Be strong!
We are not here to play, to dream, to drift
We have hard work to do and loads to lift,
Shun not the struggle,—face it, 'tis God's gift.
—BABCOCK

HYMNS: "When Morning Gilds the Sky"
"Dear Lord and Father of Mankind"
"Jesus, Thou Divine Companion"
"O Master-Workman of the Race"

OTHER MATERIALS

POEMS:

The Joy of Labor

Give us work to do, O our Captain and King,
Work such as thou hast delight in,
Work humble and hard,
Work amongst those who are bound and in grievous need.

Make us as thou art, we pray thee,
Cheery and strong, friendly and loyal and brave,
Serving all men alike as our brethren,
Ready to do thy will at all costs, and to work, and to die, for thee.

Give us the joy of this labor for thee,
The joy of a desperate fight with impossible odds,
The joy of a life that is lost for a gallant cause.
The cause of thy Kingdom.
—From *The Sacrament of Common Life* by J. S. Hoyland

The Right to Labor in Joy

Out on the roads they have gathered, a hundred-thousand men,
To ask for a hold on life as sure as the wolf's hold in his den.
Their need lies close to the quick of life as rain to the furrow sown:
It is as meat to the slender rib, as marrow to the bone.
They ask but the leave to labor for a taste of life's delight,
For a little salt to savor their bread, for houses water-tight.
They ask but the right to labor, and to live by the strength of their hands—
They who have bodies like knotted oaks, and patience like sea-sands.

And the right of a man to labor and his right to labor in joy—
Not all your laws can strangle that right, nor the gates of Hell destroy.
For it came with the making of man and was kneaded into his bones,
And it will stand at the last of things on the dust of crumbled thrones.
—EDWIN MARKHAM in *The Shoes of Happiness*.
Used by permission.

"The Gospel of Labor" by Henry Van Dyke

SCRIPTURE: I Corinthians 3: 10-15; Nehemiah 4: 6; Ephesians 4: 28; II Thessalonians 3: 6-15

July 26

THEME: *Creating Beauty for Others*

PRELUDE: "The Angels' Serenade," Braga, or "Come Unto Me, Ye Weary," Handel

CALL TO WORSHIP:

Leader: Hear this, all ye peoples;
Give ear all ye inhabitants of the world,
Both high and low, rich and poor together.
Behold, how good and how pleasant it is
For brethren to dwell together in unity.

HYMNS: "The Light of God is Falling"
"Teach Us, O Lord, True Brotherhood"
"The Voice of God Is Calling"
"My Master was a Worker"

PRAYER:

For the selfishness that hardens us into cliques and sets us at each other's throats, forgive us, Lord, thou Father of us all.

Keep from our lips Cain's question, and from our bodies the brand that marked him from his fellows.

Teach all sons of labor that they are brothers of Christ, and all holders of capital that they are trustees for the common good.

And deepen in our hearts the knowledge that thou art over us all: our Ruler, Judge, Rewarder, and our God. Amen.

SCRIPTURE PASSAGES: Psalm 68: 4-6; I John 1: 3, 5; I John 2: 9, 10; I John 4: 20, 21; Matthew 5: 23, 24,43-47; Micah 6: 8

POETRY:

The pathway of the living is our ever-present care.
Let us do our best to smooth it and to make it bright and fair;
Let us travel it with kindness, let's be careful as we tread,
And give unto the living what we'd offer to the dead.
The pathway of the living we can beautify and grace;
We can line it deep with roses and make earth a happier place.
—From *Just Folks* by Edgar A. Guest.

"Bread and Roses" by James Oppenheim (printed in May *Journal*, p. 5.)

STORY: See intermediate service of worship for July 12.

THEME FOR AUGUST: *Building Lives of Beauty*

August 2

THEME: *The Beauty of Humility*

PRELUDE: "Andante" from "Sonata in G" by Beethoven, or "Draw Thou My Soul, O Christ"

CALL TO WORSHIP:

Leader: Bow before God in prone humility,
Till thou remember that he lives in thee:
Then lift thy head superb among the free.
—ERNEST HOWARD CROSBY.

Response: The reward of humility and the fear of Jehovah is riches and honor and life.

HYMN: "Light of the World We Hail Thee"

READING:

My son, walk thou before Me in truth, and ever seek Me in simplicity of thy heart.

In truth thou art a sinner; thou art subject to and encumbered with many passions. Of thyself thou always tendest to nothing; speedily art thou cast down, speedily overcome, speedily disordered, speedily dissolved.

And therefore let nothing seem much unto thee, whatsoever thou doest.

Let nothing seem great, nothing precious and wonderful, nothing worthy of estimation, nothing high, nothing truly commendable and to be desired, but that alone which is eternal.

Fear nothing, blame nothing, flee nothing, so much as thy vices and sins; which ought to be more unpleasing to thee than any losses whatsoever of things earthly.

—From THOMAS A KEMPIS.

HYMN: "Holy Spirit, Truth Divine"

OFFERING SERVICE:

Leader: Bring an offering and come into His courts.

Response: I will come into Thy house with offerings.

Offertory: "Gracious Spirit, Dwell within Me"

Offering Prayer: given by leader.

HYMN: "Jesus Calls Us" (*first stanza only*)

CLOSING (*read in unison*):

Whosoever therefore shall humble himself as a little child, the same is the greatest in the kingdom of heaven.

August 9

THEME: "*The Beauty of Faith*"

PRELUDE: "Faith of Our Fathers," or "He Shall Feed His Flock Like a Shepherd" from "Messiah," Handel

CALL TO WORSHIP:

Leader: Trust in Jehovah with all thy heart, and lean not upon thine own understanding.

Response: Behold, God is my salvation; I will trust, and not be afraid, for Jehovah is my strength and song.

HYMNS: "We Praise Thee, O God, Our Redeemer, Creator"
"Faith of Our Fathers"
"My Faith Looks Up to Thee"
"My Life, My Love, I Give to Thee"

OTHER MATERIALS

POEM:

Faith

What if I say—
"The Bible is God's Holy Word,
Complete, inspired, without a flaw"—
But let its pages stay
Unread from day to day,
And fail to learn therefrom God's law;
What if I go not there to seek
The truth of which I glibly speak,
For guidance on this earthly way,—
Does it matter what I say?

What if I say
That Jesus Christ is Lord divine;
Yet fellow-pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's voice
And gladly make his way my choice.
We are saved by faith, yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds,
Dead, empty husks are all the creeds.
To call Christ, Lord, but strive not to obey,
Belies the homage that with words I pay.

—MAUD FRAZER JACKSON
From *The Churchman.*

TALK: "Warriors of Faith"

And what more shall I say? Time would fail me to tell of Gideon, of Barak, and Samson and Jephthah, of David and Samuel and the prophets—men who by faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness won to strength, proved valiant in warfare, and routed hosts of foreigners. Some were given back to their womankind, raised from the very dead; others were broken on the wheel, refusing to accept release, that they might obtain a better resurrection; others, again, had to experience scoffs and scourging, aye chains and imprisonment—they were stoned, sawn in two, and cut to pieces; they had to roam about in sheepskins and goatskins, forlorn, oppressed, ill-treated (men of whom the world was not worthy), wanderers in the desert and among the hills, in caves and gullies. They all won their record for faith, but the Promise they did not obtain. God had something better in store for us; he would not have them perfected apart from us.

—Hebrews 11: 32-40, from the James Moffatt Translation. Used by permission of Richard R. Smith, Inc.

August 16

THEME: "*The Beauty of Courage*"

PRELUDE: "Pilgrims' Chorus" from "Tannhauser," Wagner, or "Courage Brother, Do Not Stumble"

CALL TO WORSHIP:

Leader: Praise ye Jehovah.
Praise Jehovah, O my soul.

Response: I will give thee thanks with my whole heart:
Before the gods will I sing praises unto thee.
I will worship toward thy holy temple,
And give thanks unto thy name for thy loving kindness and for thy truth:
For thou hast magnified thy word above all thy name.

HYMNS: "Rise Up, O Men of God"
"Strong Son of God, Immortal Love"
"I Would Be True"

RESPONSIVE READING: See intermediate service for August 9

PRAYER (by three young people):

(a) Pray for the courage to make our Christian convictions guide our conduct.

(b) Pray for Christian courage to stand unfalteringly against personal wrong, social wrongs, international injustice.

(c) Pray for courage to assume in home and church and community and world our share in the task of making Christ known and accepted as Savior.

—From *The Church School Hymnal for Youth*

STORY: A brief story of Dr. A. L. Shelton is given on page 107 of Stacy's *Worship for Youth* which gives an excellent example of courage.

August 23

THEME: *The Beauty of Strength*

PRELUDE: "Be Not Afraid" from "Elijah," Mendelssohn, or "To the Knights in the Days of Old"

CALL TO WORSHIP: (Use two or three stanzas of that familiar poem by Maltbie Babcock, "Be Strong!"

HYMNS: "Marching with the Heroes"
"March on, O Soul, with Strength"
"Lead on, O King Eternal"
"Awake, My Soul, Stretch Every Nerve"

PRAYER:

Almighty God, we thank thee for rest and health; for work to do, and strength to do it; and for all the surroundings of our life that make it desirable and enjoyable. Do thou raise out thoughts and purify our aspirations. Strengthen our wills we beseech thee, on the side of what is right and good, and against what is wrong and evil, through Jesus Christ our Lord. Amen.—From *Prayers Ancient and Modern.*

O God, Light of the minds that see thee, Life of the souls that love thee, and Strength of the thoughts that seek thee, enlarge our minds and raise the vision of our hearts, that with swift wings of thought our spirits may reach thee, the eternal Wisdom, who art from everlasting to everlasting; through Jesus Christ, our Lord. Amen.—A Prayer of St. Augustine.

SCRIPTURE PASSAGES: Psalm 18; Psalm 27; Psalm 46; Philippians 4: 13

August 30

THEME: *The Beauty of Self-Control*

PRELUDE: "Fight the Good Fight" or "Prayer," Beethoven

CALL TO WORSHIP:

Leader: Blessed are the pure in heart, for they shall see God.

Response: Create in me a clean heart, O God; and renew a right spirit within me.

HYMNS: "Father in Heaven, Who Lovest All"
"In the Hour of Trial"
"O Jesus, Prince of Life and Truth"
"Keep Thyself Pure! Christ's Soldier"

OTHER MATERIALS

(See intermediate service for August 30)

SCRIPTURE: Matthew 4: 1-11; Matthew 10: 38; 16: 24; Mark 8: 34; Luke 9: 23

READING:

My son, it is needful for thee still to learn many things more, which thou hast not even yet well learned.

What are these, O Lord?

That thou frame thy desires wholly according to My good pleasure; and that thou be not a lover of thyself, but an earnest follower of My will.

Various longings and desires oftentimes inflame thee, and drive thee forwards with vehemence; but do thou consider whether thou be not moved rather for thine own advantage, than for My honour.

If I Myself be the cause, thou wilt be well content with whatsoever I shall ordain; but if there lurk in thee any self-seeking, behold, this is that hindereth thee and weigheth thee down.

Beware therefore thou lean not too much upon any preconceived desire, without asking My counsel, lest perhaps afterwards it repent thee, or thou be displeased with that which at first pleased thee, and which thou wast earnestly zealous for, as being the best.

For not every affection which seems good is immediately to be followed; now again is every contrary affection at the first to be avoided.

It is sometimes expedient to use a restraint even in good desires and endeavours, lest through importunity thou incur distraction of mind; lest by thy want of self-government thou beget a scandal unto others; or again being by others thwarted and resisted thou become suddenly confounded, and so fall.

Sometimes however thou must use violence, and resist manfully thy sensual appetite, not regarding what the flesh would, or would not; but rather taking pains that even perforce it may be made subject to the Spirit.

And so long ought it to be chastised and to be forced to remain under servitude, until it be prepared for every thing, and learn to be content with a little, and to be pleased with plain and simple things, nor to murmur against any inconvenience.

—From THOMAS à KEMPIS

JULY AND AUGUST SUGGESTIONS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

By S. W. Hutton *

A CHAT WITH THE LEADER

While the months of July and August are commonly known as vacation time we should beware not to let the quality of our worship services fall below the level of our best in leadership and effectiveness. Possibly you can use to good advantage young people who are home from college. Some of them have had musical training, others have taken courses in religious education. Call upon them to help you. Giving them a task worthwhile will challenge them and assist you. One may be interested in training a junior or intermediate choir, while another may be quite resourceful in building programs around chosen themes. One of these college students may be an art student and able to interpret a picture. Yet another may have studied education in preparation for teaching in the public school and may have story telling ability along with a supply of stories suitable for Sunday telling.

Nature and the out-of-doors are yours for the taking, by way of illustration, decoration, story-setting, with much local interest. If we really believe that religion is life then it should be our aim to heighten life's ideals and direct the thought toward God, the author of life, in thanksgiving, praise, loyalty, love, and service.

If your school is holding or has recently held a vacation church school some of the worship materials used therein may be passed on through these July and August programs. Songs, prayers, dramatizations, flag salutes, memory gems, stories, and other items of this

* Professor of New Testament and Worship Ministries, Texas Christian University, Fort Worth.

character are worthy of repetition. Tie up your programs with the current experiences of your pupils. This applies to rural and urban schools, large and small schools.

THEMES FOR JULY

A good theme for July is "Loyalty." These are testing days in the life of every pupil. It is quite easy to lie abed, to neglect the privilege of worship, to abandon the church during this month. "Being Loyal" would be another way of expressing the theme of the month. Consider these themes for the four Sundays in July.

July 5: "Loyalty to Our Country." In Canada, July 1 is Dominion Day and in the United States we have July 4th. Make this first Sunday count in emotions of Christian patriotism through songs, creeds, hymn stories, poems, and martial music with patriotic content.

July 12: "Loyalty to Our Highest Ideals." Ideals are the ties that bind us to God and his Son, Jesus Christ. They keep us from falling, they urge us on to success, they help us to set the right example.

July 19: "Loyalty to God's Purpose in Our Lives." In every life there is talent, great potential usefulness. What is being done with it? As this date is near the birthday of Isaac Watts (July 17, 1674) build an entire program of his hymns. He is often called the "Father of English Hymn Writers." Such a program is given later on in these suggestions.

July 26: "Loyalty to the Spirit of Progress." This suggests the spirit of the pioneer. Paul, Daniel, and Joseph are strong Bible characters to mention. Lindbergh, Byrd, and Roosevelt are names of recent national interest. Robert Fulton was born July 26, 1765. His life story would be appealing. Some missionary supported wholly or in part by your own church might be portrayed in life and work.

Suggestions for the Program

For a suggested program turn to the May issue of the *International Journal* or follow the general trend of the one offered below in which the hymns of Isaac Watts are used.

A SERVICE OF HYMNS IN MEMORY OF ISAAC WATTS, 1674–1748

PRELUDE: "When I Survey the Wondrous Cross" (Music only. Play through once or twice worshipfully.)

CALL TO WORSHIP: "Come, We Who Love the Lord" (Either read or sing one or more stanzas.)

STORY OF ISAAC WATTS: (See below)

HYMN: "Joy to the World" (Sing all stanzas.)

SCRIPTURE (*paraphrase*): "The Heavens Declare Thy Glory, Lord" (Read in unison all stanzas.)

PRAYER: "My Dear Redeemer and My Lord" (The leader will read the entire hymn while all heads are bowed.)

DUET (*soprano and tenor*): "The Wondrous Cross" by Heyser (The words are those of the first hymn mentioned above.)

HYMN: "Jesus Shall Reign" (Standing, sing the entire hymn.)

BENEDICTION: "Our God, Our Help in Ages Past" (The leader will read while all remain standing.)

NOTE:—If an offering service is desired use the one indicated in the May *International Journal* or one which appears in other services of worship in this issue, and insert it after the duet.

Source Materials

SCRIPTURE SELECTIONS:

Psalm 122: 6, 7
Ezra 7: 26; Ecclesiastes 8: 2
Romans 13: 1; Titus 3: 1
I Corinthians 13; II Timothy 2: 1, 2
Philippians 4: 8, 9; Matthew 5: 1-12

(Note the Scriptures used in current Lessons and use appropriate selections in worship)

HYMNS:

"America," or "God Save the King"
"True-Hearted, Whole-Hearted"
"Faith of Our Fathers"
"Some One Is Watching Your Light"
"Forward! Be Our Watchword"
"Who is on the Lord's Side?"
"Am I a Soldier of the Cross?"

POEMS:

Is This the Time?

Is this the time, O Church of Christ! to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?

No! rather, strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's.
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

—CHARLES SUMNER HOYT, From *The Christian*

Our Prayer

God of all Nations,
We pray thee for all the peoples of the earth,
We pray thee for all those who bear rule and responsibility,
For child-races and dying races;
For outcaste tribes, the backward and the downtrodden;
For the ignorant, the wretched, the enslaved.
We beseech thee to teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honor we owe to those who are thy children,
Whatever their color, their race, or their caste.

—From *A Book of Prayer.*

Here is the greatest question lips can ask:
Can we help God in his stupendous task?
Yes, every cry we raise against the wrong
Adds a new music to his marching song.

—EDWARD MARKHAM.

STORY:

Isaac Watts is called the "Father of English Hymn-Writers." When Isaac was an infant his father was imprisoned for his religious belief and his mother would carry him in her arms to the prison, and there on the prison steps sing hymns of faith and Christian fortitude. Is it any wonder that as a child he had music born in his soul?

Watts was never strong physically, in fact he was really an invalid much of his life. One day he objected to a Psalm used in his father's church. The father rather sharply said, "Why don't you write something better?" The challenge was accepted and that very evening one of his worthy hymns was handed to his father.

Besides writing hymns he wrote songs for children. One of them, "Hush, My Dear, Lie Still and Slumber" has been used by many a mother in singing her child to sleep. "Joy to the World" is considered by many people the greatest hymn in the English language. Most any standard hymn book contains a number of his hymns. The Christian world has been made vastly richer because Watts lived and expressed himself in hymns.

The English people, among whom Isaac Watts served as a minister, have honored him with a monument in Westminster Abbey. He is represented as seated at a table writing with an angel whispering to him the words of inspiration. Let us sing another of his great hymns.

THEMES FOR AUGUST

Many strong friendships are made during August whether we are at home or on vacation, or in some gathering like a convention, conference, or a revival meeting. May we use as the theme for this month, "Companionship" or "Comradeship." God makes these possible for us. We should thank him for our friends and for all they mean to us.

August 2: "The Comradeship of Friends." The poet has said, "The friends thou hast and their adoption tried, grapple them to thy soul with hoops of steel."

August 9: "Comradeship Among Leaders." This program may be in charge of a class of adults or young people, a group from some official circle in the church or school. Such comradeship as church leaders enjoy is a vital emotional center.

August 16: "Comradeship in the Problems of Life." Here again a class of men or women may be made responsible. Problems of home-making, business, civic matters, and others are theirs and together they face these problems. Why not make this a center of prayer and the stirrings of higher emotions.

August 23: "Comradeship Among Nations." Here is a valuable opportunity to stress international goodwill, the ideals of universal brotherhood, world friendship.

August 30: "Comradeship in the Home." As loved ones return from travel, from vacation, from visiting, they are thinking of home and what it means to them. Build your worship around this center of emotional experience.

SCRIPTURE SELECTIONS:

Exodus 20 (The Ten Commandments)
Psalm 23
Joshua 23: 14; Hebrews 10: 22
Proverbs 27
(Call for Scripture quotations relating to the theme on one or two Sundays.)

HYMNS:

"Thou Didst Teach the Thronging People"
"Thou Didst Leave Thy Throne"
"Tell Me the Stories of Jesus"
"Dare to Be Brave, Dare to Be True"
"Some One is Watching Your Light" (May be used as solo)
"How Shall the Young Secure Their Hearts"
"We've a Story to Tell to the Nations"
"Let the Song Go Round the Earth"

ADDITIONAL SUGGESTIONS:

Space does not permit including a number of poems of rare value in the enrichment of these programs, but you will find in works of the following writers many selections appropriate to the season and sentiment current in August—

Alfred Tennyson, August 6, 1809 (English)
Walter Scott, August 15, 1771 (Scotch)
Oliver Wendell Holmes, August 29, 1809 (American)

Probably a missionary from your own communion or some other could come to your church to help you in your program one Sunday. Remember the birthdays of a group of missionaries of your own communion. Secure these from headquarters.

Faith scales the dungeon wall, and through the bars
Beholds her future written in the stars;
She reads her kindred with infinity,
And waits the moment which shall set her free.

Hope sings her lyric when the path is steep,
And watches for the morning without sleep;
When courage falters at the long delay
Her voice is first to hail the dawning day.

Love suffers and finds joy in sacrifice;
She pays Life's toll, nor stops to count the price—
Be it the blood of heartbreak dropping down,
Each drop shall prove a ruby for her crown.

"A Pledge of the New Patriotism"

To this day that is mine, my country's and my God's, I dedicate my all.

My talents, every one, shall be held subject to the sight draft of the emergencies of others.

I will enlarge my soul by cultivating love for those from whom I find myself recoiling.

No man shall ever feel his color or his caste in my presence, for within my heart of hearts there shall be no consciousness of it.

The man who has fallen shall find in me a friend, the woman down, a helper.

But more than this, those falling shall have my trust that they may still stand.

The cry of every child shall find my heart, whether cry of need or aspiration.

Not one of all the nation's "little ones" shall be despised.

(Continued on page 48)

The Hub of a Friendship Wheel

(Continued from page 26)

dissimilarities. American children found that George Washington was not the only hero, that José Rizal was quite as great a patriot for his Philippines! One school child wrote in a letter accompanying a chest, "We hope you will like our gifts. We have studied about you, and picked out just the things we think you would want."

Perhaps the educational exhibit of Columbus Park public school eclipsed everything else! Here was demonstrated how this project was coordinated with school work. Its principal, an example to teachers of the ingenuity she inspired in her pupils, and the vision she caught of education in its wider, fuller sense! She put across the project in six weeks. Her results were amazing! Each class contributed to the making of a Philippine village. Small wits got to work inside and out of school hours! A broken porch-screen furnished bamboo for hut sides! Long Southern Pine needles simulated sugar cane in the background! One class modeled clay figures watching a miniature cock-fight beneath coconut palms made by the kindergarten children. Wooden water buffaloes turned out by the jig-saw work of an older grade, plowed rice fields. Mounds in water-filled trays showed formation of the Emerald Isles. One small boy could not be interested. Finally he asked if he might "take charge of the rainy season. I could rain the rain down every day from the watering pot," he explained longingly. What fun they had, how much they learned! And the fine friendship essays they wrote! The Neighborhood Club also contributed a chest—an example of splendid civic cooperation.

How can one estimate the value of such training to children? President Atwood of Clark University, an authority on geography, asked by a committee member to see in this school how geography was linked with world friendship, exclaimed after seeing the result, that one such contact with this Children's World Friendship Project would suffice to leave so indellible a mark on a child that his whole life would be influenced toward an international viewpoint.

President Atwood invited the committee to participate in the Tenth New England Geographical Conference, held at Clark University, and present before the delegates the Children's World Friendship Movement in Worcester in a symposium at which Dr. Augustus O. Thomas, President of the World Federation of Education Associations presided. The supervisor of kindergartens, an Episcopalian, presented the general aspects of the Project; as it was worked out in a *church*, was given by the director of the First Baptist school; in a *school*, by the principal of the Columbus Park School, a Catholic; and in a *club* by the leader of the Negro Girl Reserve Clubs, a Methodist—again carrying out our desire to present the project by representative groups. Commenting on this enterprise as a contribution to the wider interpretation of geography—the science by which children of one country are first introduced to another—Dr. Atwood said the symposium showed how quickly teachers and pupils can take hold of a project like this and make it worth while.

Recognition by President Atwood and Dr. Thomas of the educational value of this project in the life of a child, came as a climax to the work of the committee. The international, interracial, inter-church, yet non-sectarian and harmonious character of our community committee—the Hub, in very truth, of a Friendship Wheel—was extolled by Dr. Thomas as the first to his knowledge, so to arrange its Children's World Friendship Project. It is in the hope that Worcester's experience may serve to point the way to other communities, that this article is written.

Differences of opinion, individuals and community groups do have. We adults are hampered by tradition and inheritance. But can we not feature our similarities, lower the hedges of our exaggerated differences, and at least get together to give our children, our country's future citizens, a better chance at brotherhood and friendly understanding than we have had. "We who desire Peace" so runs an inscription over an American built kindergarten in France "must write it in the hearts of children."

An Intermediate Camp

(Continued from page 24)

they wanted the evening services to be somewhat of the nature of "ceremonials" another committee was appointed to plan these two services.

Committee to write and arrange ceremonials. During the first night's ceremonial each member of camp brought fagots to a great fire. As each one placed his fagot on the fire he named some trait of character which was felt essential to happy camp life—loyalty, fairness, sportsmanship, kindness, etc.

The second evening's program centered around a torch service. The camp was divided into three groups, each of which met around its own camp fire for a service of worship led by a member of the group. At the close of the service each one lighted a torch at the fire and started on a silent procession, in which all three groups joined. This ended in the forming of a circle of friendship from which each took a gift to give back to his church during the year—better understanding, more earnest endeavor, greater consecration to Christ, etc.

The recreation committee. This group planned a happy, constructive, and somewhat creative program of recreation. Activities included swimming and swimming instruction, given by a young woman of the church who was well qualified to give such instruction; a treasure hunt; play involving the indentification of trees and plants; and an evening program around the camp fire with original stories and "a trip to various places of interest," told by those who had visited them—Washington, D. C., West Point, Yellowstone National Park, Arbuckle Mountains, etc.

The music committee prepared a song sheet, conducted an original song contest in camp, and taught the group many new songs.

The camp was administered by a Camp Council composed of a representative from each cabin, the camp hostess, and camp director. This group settled all controversies, suggested standards for the group, and inspected camp to see that all was neat and well kept.

Parents as well as the thirty boys and girls who attended were most happy over this experiment. Needless to say they are anxious to repeat it this summer. It was an enterprise in guided adolescent thinking and working which bore fruit in creative, inspirational Christian fellowship not only during those two days at camp, but throughout the year in the work in the church school.

What's Happening in Religious Education

A UNIQUE world telephone conversation between school children, with Washington, D. C., and London, England, as the focus points of the globe, took place on May 18, World Goodwill Day, under the auspices of the World Federation of Education Associations and the National Council for Prevention of War. Negotiations were carried on with the Hoover administration and with the English government so that the calls might be made from the White House and from No. 10 Downing Street, official residence of British Prime Ministers. Beginning at 8:00 o'clock in the morning on the Pacific Coast, boys and girls telephoned from capital to capital of every state, zigzagging across the country until the call reached Washington at the same time that other calls were being received from capital cities of South America and Central America, and Canada. During the day London children were receiving calls from Europe, Africa, and Australia. The consummation of the program came when a student from London and one from Washington conversed across the ocean and exchanged messages of goodwill which they had been asked to send from the young people of one half of the world to those of the other half.

Goodwill Day commemorates the first Hague Conference which opened on May 18, 1899. It was first known as World Peace Day and has been observed both in this country and abroad since 1900, with the exception of the years of the World War. It is now celebrated by schools in all parts of the world.

DR. JAMES MADISON STIFLER, who has been pastor of the First Baptist Church of Evanston, Illinois, since 1909, will resign on June 1 in order to devote all of his time to his duties as a trustee of the University of Chicago. As chairman of the University board's Committee on Development, Dr. Stifler has had an important part in the planning of the new system at that institution, and President Hutchins has invited him to give the University his full efforts.

FEELING that there is a real need for some method of presenting the aims of a well-balanced program of leadership training, treating, in a limited period of time, the significance and inter-relationship of its various phases, the Michigan Council of Religious Education experimented with a "One-Day School for Religious Leadership."

The program provided for three periods of parallel study groups. The morning groups considered the studies of individual life—with sessions for children's, young people's, and adult workers; during the early afternoon three other groups met to consider the place of worship in religious education, the relation of the home to religious education, and the administration of children's work in the local church; and during the third period the individual sessions studied the educational work of the church, the problem of adult education, and the use of stories and dramatization in worship programs. Each registrant for the school was asked to choose one group in each of the three periods and to consider the experiment not as a series of convention addresses but as "leadership training courses in brief."

THE Evangelical Synod of North America which has its headquarters in St. Louis, Missouri, will hold the fifth quadrennial religious education convention at Evansville, Indiana, June 24-28, 1931. The meeting will be under the direction of the Board of Religious Education, Mr. A. R. Keppel, Executive Secretary, and Rev. Theodore C. Braun, Associate Secretary.

THE death of Mr. George W. Miller, former General Secretary of the South Dakota Council of Religious Education, occurred on April 16, in Huron, South Dakota.

Fourteen years of service to his state organization, during which time he demonstrated unusual ability as an organizer and administrator, have endeared him to the hundreds of church schools which he has raised from the ranks of ungraded Sunday schools to the attainment of the goal now set by the more advanced standards of religious education. Measured by state and county statistics, the Sunday school organization of South Dakota has grown until it occupies a secure and enviable position. At the last convention it showed a one hundred per cent record in that every county had held a county convention and had made a statistical report, and had paid its pledge to the state wide work. Eleven thousand teachers and officers and seventy-nine thousand pupils in the church schools of South Dakota are affiliated through the state association. Especially in the sparsely settled western counties has Mr. Miller's work been effective; and during the latter years of his administration he succeeded in getting the Daily Vacation Bible School as a fixed summer program in many communities.

It is to this work that Mr. Miller has devoted the major portion of his years. "In the result of his service to the state, through the South Dakota Council of Religious Education, is found the real measure of his life and character."

MR. CYRIL BAVIN, Migration Secretary of the National Council of the Y. M. C. A. recently returned to England after a visit to Canada. Every one of the 977 boys sent out by the Y. M. C. A. during the last two years, he reported, has been traced; and ninety per cent of them were doing well at farm work. They had already saved nearly $30,000 out of their small wages. Mr. Bavin added that he hoped to place at least 600 more boys on Canadian farms next summer. This work is a very happy way of contributing to unemployment relief and to vocational guidance.

AS A part of its ambitious program for a radical reconstruction of society along more Christian lines the Economics Commission of the National Council of Christian Associations, the joint body through which the college Y. W. C. A. and Y. M. C. A. work nationally, has recently released a long report advocating political action through the Socialist Party, or a new party with a socialistic program such as the League for Independent Political Action is seeking to develop. The collectivist philosophy which characterizes the report recalls the fact that Sherwood Eddy, Association leader and one of the most popular speakers in the colleges, upon his recent retirement from the Y. M. C. A., announced that he had joined the Socialist Party.

DR. ROBERT M. HOPKINS, General Secretary of the World's Sunday School Association, has recently returned from his third visit to Mexico, made upon the invitation of the National Christian Council. Mexico, in common with the rest of the world, faces a serious economic crisis, and this, together with the fear that decreasing missionary appropriations to that country may mean a serious curtailment in the support of religious education, has made the leaders very apprehensive as to the future.

Since 1929 the religious education work in Mexico has been under the very effective leadership of Professor G. Baez Camargo. He has won the enthusiastic support of the Mexican evangelical leaders who believe that his leadership must be continued with all necessary backing. They are urging the mission boards to stand by this work in the present financial emergency, for there must be no backward steps taken at a time when the struggling churches are unprepared to assume larger financial burdens. It is hoped that it will not be very long before this work may be self-supporting. Professor Camargo is advocating a sound program of leadership training; he is going into the vast areas of Mexico's unreached childhood and youth; he is working in cordial cooperation with the denominational directors maintained by some of the stronger denominations; and he proposes to hold his first camp conference for young people this coming summer.

Dr. Hopkins reports that the close proximity of the United States with its southern neighbor is becoming more and more apparent. Mexico is more accessible not only by through train service now maintained without change of cars from St. Louis to Mexico City, but also by an efficient air mail service.

It is felt by many of its national leaders that the country is entering upon a period of peace and prosperity. Commendable progress has been made educationally, especially in rural communities where many schools are holding night sessions for adults. The position of the government in relation to the Catholic Church is established, and the supremacy of the former is now quite generally conceded. All church property belongs to the government and is held in trust by it. The ministry of both Catholic and Protestant churches is now unanimously native born according to the present legal requirements of the government. In the midst of these transitions evangelical Christianity is making a commendable advance. Its schools are crowded; generous publicity has been granted by the press; and a recent statistical report by the Secretary of the Union Seminary, Mexico City, shows that there have been enrolled more than a hundred thousand adherents.

THE Missouri Sunday School Council used the radio most successfully in a recent effort to develop and make financially possible a wider appreciation of the value and benefits of an extensive program of religious education. A group of young people from St. John's M. E. Church, St. Louis, presented over Station KMOX, which had granted them free time, "The Pentecost of Youth," a religious play appearing in the September 1930, issue of the *International Journal*. Extensive publicity was given the venture, and the play was enjoyed by a large and appreciative audience.

SUCCESS based on SERVICE

A POSITION FOR A CHRISTIAN MAN OR WOMAN

Unique—inspirational—exceptionally appropriate for the church worker wishing to engage in a work that commands interest and esteem. Good income assured. Commended by religious and educational leaders. No travel unless you prefer. Write today for free folder, "Your Opportunity."

JOHN RUDIN & CO. Inc.
Dept. I J-6, 1018 S. Wabash Ave., Chicago

School of Fine Arts in Religion
Prof. H. Augustine Smith
DIRECTING

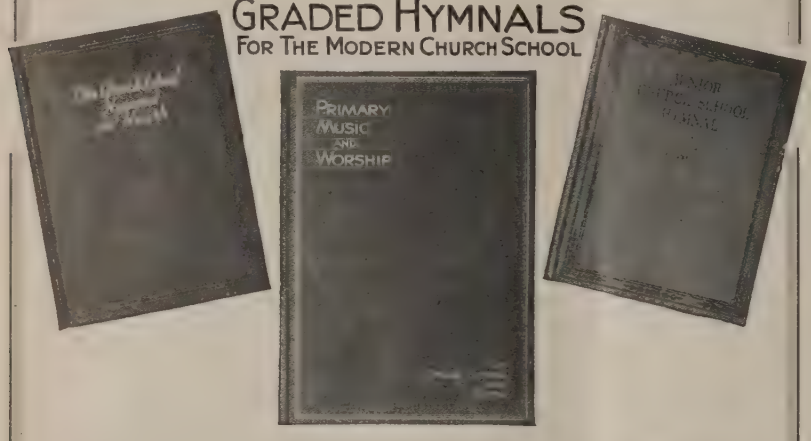
COURSES
Church and Church School Worship
Wonders of the Hymn Book
Art in Religious Education
Junior and Senior Choirs
Worship Values in the Bible

JULY 6-12, 1931
WALDENWOODS, MICH.

For Information Address:
E. W. HALPENNY Box 187
LANSING, MICHIGAN

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS · LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 310 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

GRADED HYMNALS
FOR THE MODERN CHURCH SCHOOL



THE graded principle has found its place in the field of religious education, and nowhere has it become more applicable than in the sphere of worship and praise. The Board of Christian Education of the Presbyterian Church is well in advance in this march of educational ideals and has provided for its schools three outstanding books of praise which illustrate this principle: *The Church School Hymnal for Youth* designed to meet the requirements of the Intermediate, Senior and Young People's Departments; *Junior Church School Hymnal* for the Junior Department; and *Primary Music and Worship* for the Primary pupils.

The material in these books has been organized around the particular needs of the groups for which they have been designed. They have passed the most exacting standards of the various age-group committees which have had a part in their construction and they have all been under the careful and discriminating editorship of the Rev. Calvin W. Laufer, D.D., a master in this field of educational research.

PRICES

The Church School Hymnal for Youth, $1.00; in quantities, 80 cents
Junior Church School Hymnal—Teacher's Edition, $1.25; in quantities, $1.00. Pupil's Edition, 90 cents; in quantities, 75 cents
Primary Music and Worship, $1.25; in quantities, $1.10

Send for a Returnable Copy for Examination

HYMNAL DIVISION—PUBLICATION DEPARTMENT
BOARD OF CHRISTIAN EDUCATION
(*Westminster Press*)

PHILADELPHIA Witherspoon Building
PITTSBURGH Granite Building
NEW YORK 156 Fifth Avenue
SAN FRANCISCO 234 McAllister Street
CHICAGO 216 S. Wabash Avenue
ST. LOUIS 914 Pine Street
NASHVILLE 711 Church Street
Address the Store Nearest You

DR. S. P. FRANKLIN, of Baldwin-Wallace College, Berea, Ohio, has been chosen head of the Department of Religious Education for The University of Pittsburgh. He takes up his duties at the beginning of the summer session. Miss Blanche Carrier, who has been acting head of the department this year, has been granted a year's leave of absence for study and will spend the year at Columbia University. She will teach this summer at Northwestern University.

"WHAT Is Life For?" was the subject of a symposium held in connection with the National Conference of Jews and Christians at Antioch College, Yellow Springs, Ohio, April 25 and 26. The object of the conference was to furnish an opportunity for gaining an adequate understanding of the values and goals that make up a worthwhile purpose in life. In order that the subject might be covered as broadly as possible, speakers of divergent religious points of view were invited to express themselves on it. A Christian, Rev. Albert B. Cohoe; a Jew, Rabbi James G. Heller; and a Humanist, Dr. A. Eustace Haydon, made the addresses; and informal discussion with the leaders constituted one of the most useful phases of the conference. All of Ohio's forty-two colleges and seventeen theological seminaries, and several nearby institutions, were invited to participate in the meeting.

IN THE interest of cancer research, the Presbyterian Hospital at Ganado, Arizona, will give each Navajo patient who is admitted a thorough routine laboratory examination. Cancer is practically unknown among the Navajos, according to Dr. Clarence G. Salsbury, director of the Ganado Mission, and during his four years practice as medical missionary on the Navajo Reservation he states that he has known of only one case. It is hoped that the contemplated field of research will yield negative findings which will serve to contribute toward the discovery of the cause of the disease.

THE appointment of Dr. Frank G. Lankard to the deanship of Brothers College of Liberal Arts, Drew University, was recently announced by the Board of Trustees of that institution. For the past two years Dr. Lankard has held the chair of Bible in Brothers College, and prior to this he was on the faculties of Northwestern University and the University of Chattanooga.

THE list of special lecturers for the two sessions of the Summer School of Auburn Theological Seminary and School of Religious Education of Auburn, New York, have been announced. The first session will meet June 29 to July 16, and will be primarily for ministers and theological students. The second session, from July 20 to August 6, will be primarily for workers and students in religious education.

Special lecturers for the first term are: Rev. Leyton Richards of Birmingham, England; Rev. Walter M. Horton, Oberlin School of Theology; Rev. Moses R. Lovell, Second Congregational Church, Waterbury, Connecticut; and Rev. C. Ivar Hellstrom, associate minister of Riverside Church, New York City. For the second term there will be the following lecturers: Rev. Cleland B. McAfee, Secretary of Board of Foreign Missions, Presbyterian Church, U. S. A.; Dr. Edna L. Acheson, Munn Avenue Presbyterian Church, East Orange, New Jersey; Miss E. Louise Guernsey, of the Recreational Training School of Chicago; and Rev. James Elmer Russell, Superintendent of Religious Education for the Synod of New York.

Regular Seminary professors and members of the faculty of the School of Religious Education will teach during both terms.

A Summer Program of Recreation

(Continued from page 21)

A Fourth of July Picnic. Plan the details of the picnic carefully. Many a picnic is positively anti-social in its effect, because there has been inadequate preparation for it.

Take along equipment for bean-bag throwing, dart baseball, dodo board, baseball, kitten ball, volley ball, and water polo, where there is swimming.

Plan some games for all of the group to play together, such as squirrel-in-the-nest, flying Dutchman, bombardment, captain ball, etc.

Have the picnic dinner or supper carefully planned so that there will be variety and an adequate supply of food.

WHERE TO GET IDEAS FOR SUMMER RECREATION

CAMPING

Camping Out, L. H. Weir; *Camps and Camping*, Spalding; *Camp-fire Helps*, Boy Scouts of America; *Proven Camp-fire Programs*, Cheley (Little Loose-Leaf Library).

GAMES AND PARTY PLANS

The Book of Games and Parties, Wolcott: Commencement parties, Fourth of July parties, porch and garden parties, and lawn and sports parties.

Good Times for All Times, Lamkin, especially the chapter on "Holidays and Special Days That Come in the Summer."

The Fun Book, Geister, see chapters on games for June, July, and August.

Handy, Rohrbough— sections on "Outdoor Games," "Quiet Games," and "Dramatic Stunts."

Phunology, Harbin— flower social, flag party, patriotic party, red, white, and blue party, Columbia party, gypsy party, freeze-up party, garden party, a special chapter on summer activities, and two chapters on stunts.

Book rights reserved.

In Spite of Handicaps

(Continued from page 17)

districts. Three hundred and twenty-five visits were made. There were discovered two hundred and five persons over ten years of age who were not members of any church and over five hundred persons not attending any Sunday school.

These facts were a great challenge and the Sunday school leaders said, "Suppose all these people should come to Sunday school, what would we *do* with them?" The pastor replied, "What *would* we do with them?" They agreed unanimously that an adequate Sunday school building was necessary and on the first anniversary of the pastor one of the most satisfactory religious education buildings the writer has seen anywhere in the countryside was dedicated. The church school has now been graded and organized into departments and is functioning in a wonderful way. Since the congregation has gotten the new building the church school has made a net increase in attendance of over one hundred. During this pastorate of two years nearly one hundred people have been received into church membership. There has been no evangelistic meeting but a great deal of personal work has been done by the members and the pastor conducts each quarter a communion class.

* * * * *

There are many rural churches which have an adequate program of religious education. In spite of meager incomes they have suitable equipment, a well-graded church school, carefully selected curriculum, and a loyal, enthusiastic constituency. The officers and teachers in these schools have had courses in leadership training. There is an annual vacation church school conducted by trained local leadership and in some cases successful weekday schools of religion. In addition they have regular stewardship and mission classes and schools conducted once or twice a year, both for the men and the women. A systematic study of missions and stewardship is in many cases a fixed part of the religious educational curriculum. We find such a program, for instance, in New Providence Church in the Valley of Virginia, where I was for sixteen years the pastor. For all this, however, I take but little credit. The very effective program of religious education has been developed under the able leadership of the present pastor, Rev. C. M. Hanna.

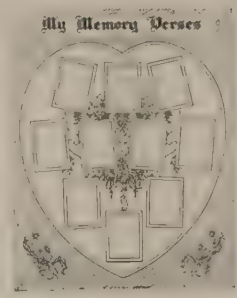
Indeed, many rural churches throughout the country have an equipment and a program of religious education equal and sometimes superior to that of the average city church. The fact that such a goal has been attained in some churches is proof that it is possible for others.

Do You Need Pointers for Your Daily Vacation Bible School?

FREE BOOKLET

Description of Materials, Texts, Methods and Objectives that will help to make your school a success.

Paul's Story Hand Work Cards



NEW Dietz Memory Verse and Attendance Cards. *5 Designs*

Full information about these beautiful cards upon request.

A new number of the popular Dietz Handwork series extensively used by the Most Progressive Sunday Schools.

Ten Other Popular Numbers

OUR NEW SPRING CATALOGUE is ready. The latest and best material for Children's Day and Daily Vacation Church School will be shown. If not on our mailing list, write for your copy.

WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Ill.

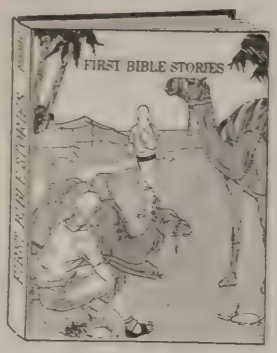
The Workers' Conference

(Continued from page 31)

4. *What Can We Do?*
   (a) Do we give adequate supervision to our work? What is supervision anyway? Is it a new-fangled name for being "bossy"?
   Martin, "Supervision in the Rural Church"
   (b) Others did it: why can't we?
   MacArthur, "The Rural Sunday School at Work"
   McLaughlin, "In Spite of Handicaps"
   (c) Is the weekday school or the vacation school a possibility in the country?
   Miller, "Rural Weekday Schools in Virginia"
   Baxter, "A Rural Vacation School"
   (d) What about Religious Education Week?
   Scalise, "Religious Education Week in the Small Church" and there are *small* churches everywhere!

AMERICAN STANDARD BIBLE READERS

An Outstanding Contribution to Religious Training

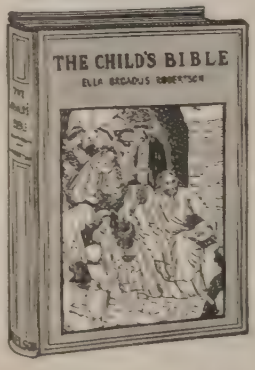


FIRST BIBLE STORIES
By Jessie Eleanor Moore, M.A.
Assistant Editor, Children's Publications, Methodist Episcopal Church.

Four stories from the Old Testament told in a manner to interest a child of 4-5 years and illustrated in color on every other page by Herman H. Giesen.

JESUS AND THE CHILDREN
By Ethel L. Smither, M.A.
Elementary Specialist, Associate Editor Children's Publications, Methodist Episcopal Church, Writer International Graded Lessons.

Five New Testament stories retold for children of 4-5 years and illustrated in color on every right-hand page by Alice Carsey.



General Editor: **Henry H. Meyer, Ph.D., Th.D.,** *Dean of the Boston University School of Religious Education and Social Service.*

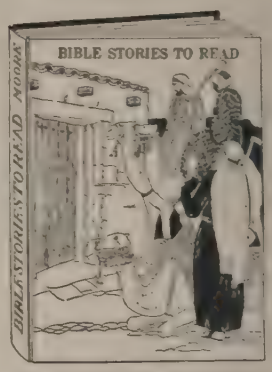
Miss Mary Alice Jones, Director of Children's work on the International Council Staff, says, "These Bible Readers, prepared by officials in children's work of several denominations, make a unique contribution to the literature of religious education of children."

No more delightful stories for children have ever been written than those of the Bible. Their simplicity, their primitive strength, their bold outlines make a strong appeal to the youthful imagination. The child who is introduced to the Bible at an early age has been given a real foundation for his religious training. At the same time, he has become acquainted with some of the great stories of all time—stories which are constantly referred to in every day conversation.

The educational value of the books is enhanced by the careful choice of words and the use of much repetition of phrases. Extra-large type has been employed, to protect young eyes, and each volume is profusely illustrated in color. The books for the very youngest children have illustrations at every opening, so that from the pictures the child can follow each step in the story.

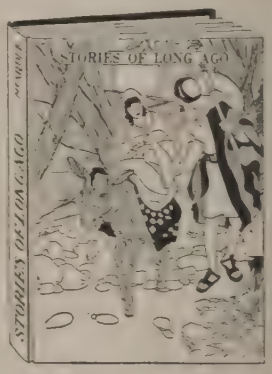
PURPOSE: For the Child and the Youth; presenting in readable, attractive, and interesting form the contents of the Bible, the world's great source book of moral and religious teaching.

FOR USE: In the Home; In Public and Private Day Schools, and in Schools of Religion, each of the above volumes is bound in BLUE CLOTH of splendid quality, with gold stamping. End sheets and jackets in color. 12mo. $1.00 each.



BIBLE STORIES TO READ
By Jessie Eleanor Moore, M.A.
Assistant Editor, Children's Publications, Methodist Episcopal Church.

Simply told stories from the Old and New Testaments. Each story illustrated with a full page picture in colors by Richard A. Holberg. For children 6-7 years.



STORIES OF LONG AGO
By Mildred J. McArdle, *Primary Specialist and Public School Teacher, Writer of the Primary Graded Lessons for the Christian Board of Publication.*

Stories of Jesus. For children 7-8 years. With 48 original illustrations mostly in color, by Herman H. Giesen.

The Child's Bible

Illustrated

Selected and arranged by Ella B. Robertson, being connected readings from the Old and new Testaments, taken from the American Standard Bible.

A story of the Bible and its characters which appeals to the child.

Blue cloth, illustrated panel cover, with attractive jacket $1.25

Nelson Bibles and Testaments are available in the American Standard and King James Versions, in various sizes of type to meet every need. Supplied with Nelson Guaranteed Bindings. Suitable for the Child, Adult, Teacher and Preacher.

Thomas Nelson & Sons

TORONTO, ONT. NEW YORK, N. Y.

NEW BOOKS

The Home and Christian Living. By Percy R. and Myrtle H. Hayward. Philadelphia, The Westminster Press, 1931. 150 p. Price $.75.

From the experiences and observations of two earnest and effective home-builders comes a volume of practical guidance worthy of wide reading. Its purpose is well stated by the authors. "It attempts to approach the strategic and intriguing task of home-making on the fundamental principle that the home should be supremely concerned with one thing only, namely, so to guide its own life that it will cause the maximum all-round capacity of its members to emerge." Working with this purpose in view an outline of the chapter headings will serve to suggest the range of topics and problems crowded into this little volume. "The Home in a Growing Life," "The Parental Dilemma of Guidance or Freedom," "Keeping Pace with the Children's Growth," "Growth of Capacity in Leisure Time," "Physical Soundness and the Growth of Life," "The Growing Minds of our Children," "The Love Life of Children," "Mastering the Use of Money," "A Variety of Experiences," "Attaining a Personal Religion," and "When the Children are Grown Up and Gone."

The discussions of these various problems are presented in interesting and readable form. In fact, one reads through the pages with surprising ease, rapidity, and interest. Any book that is to have wide use among parents must be written so. The authors have doubtless had in mind those parents who number in the thousands whose general and technical training in such matters has been very limited. The book is free from forbidding words and technical treatment and for that reason may be recommended to almost any parent. Religion is related to the problems, not in a narrow and unnatural manner, but in a wholesome all-embracing way. In fact, the book would undoubtedly have a much wider use in circles other than Christians were it not for the identification with Christianity which the title suggests. The discussion of ten of the eleven chapters would be helpful and inoffensive to people of any or no religion. The book contains also a very helpful bibliography. It will undoubtedly experience a wide and effective use among individual parents and classes of parent training.

—Frank M. McKibben

Pathways to Certainty. By William Adams Brown. New York, Charles Scribner's Sons, 1930. 293 p. Price $2.50.

Few men are known more widely in the religious world than Dr. William Adams Brown. Out of his long and rich experience he has written a helpful message for a disillusioned and troubled world. In a sense this book is an answer to Dr. Lippman and Professor Dewey. Through his work, the author shows a very fine appreciation of the true insights which underlie the criticism of religion made by contemporary humanists, but he does show with conclusive proof that it is possible even in the application of the strictest scientific method to achieve definite and satisfying convictions concerning God and his world.

There are seven chapters in the book, dealing respectively with the following problems:

"Why We Need Certainty in Religion"
"Ways of Reaching Certainty"
"The Way of Authority"
"The Way of Intuition"
"The Way of Reasoning"
"The Way of Experiment"
"The Certainty of Today and the Hope for Tomorrow"

The last is a challenging chapter.

From cover to cover, this is a sane, wholesome, and stimulating book. Containing some very helpful pathways to certainty, it comes to the reading public at a time when such a book is sorely needed and it should have a wide reading.

—R. A. B.

Character Education in the Summer Camp. By Hedley S. Dimock, Charles E. Hendry, Ruth Perkins, and Roy Sorenson. Chicago, The Religious Education Association, 1930. 37 p.

This is a full report of an Institute held at the Y. M. C. A. College, Chicago. The Institute, under the guidance of a faculty chosen from many types of camps, gave four full days to the character building aspects of the summer camp movement. The report deals with character objectives in a summer camp; principles and methods of program building; how to study and deal with individual campers; and the selection, training, and supervision of leaders. The monograph presents in full the papers given to the conference and the results of the group discussions.

At this season of the year the many leaders of church camps would do well to read with care this exhaustive study of significant trends and methods within their own field.

—P. R. H.

Ventures in Belief. Edited by Henry P. Van Dusen. New York, Charles Scribner's Sons, 1930. 242 p. Price $2.00.

This book contains essays which aim to give the Christian convictions for a day of uncertainty. They are written by such men as Francis J. McConnell, Henry Sloane Coffin, Henry Nelson Wieman, Kirby Page, Harry Emerson Fosdick, Rufus M. Jones. These essays are about God, Christ, the world, man, society, church, prayer, the cross, and eternal life.

Any book with a title such as this book bears will be welcomed, since there are so many people looking around for something in which they can believe. In these scientific days every belief is held to be so tentative that no one can stir up any emotion about it. We have, as someone has recently said, been emancipated from the old beliefs, but we have found nothing in their stead. The earnest searcher will find this book of value.

—R. A. B.

The Epistles of Paul to the Colossians, to Philemon, and to the Ephesians. By E. F. Scott. New York, Richard R. Smith, Inc., 1930. 257 p. Price $3.50.

This commentary by the well-known professor in Union Theological Seminary, based on the New Translation by Professor Moffatt and under his editorship, will be welcomed by many people.

The Turn Toward Peace. By Florence Brewer Boeckel. New York, The Friendship Press, 1930. 214 p. Price: cloth, $1.00; paper, 60 cents.

The four sections of this handy book discuss "Why we must have peace," "Ways and means of settling disputes without war," "What delays the abandonment of war?", "Forces making for peace." The author is educational director of the National Council for Prevention of War.

History of Fundamentalism. By Stewart G. Cole. New York, Richard R. Smith, Inc., 1931. 360 p. Price $2.50.

This book is the first and only attempt to study the sources, historical and psychological, of the fundamentalist movement of recent years, and to trace its development. It portrays the historical background of current Christian conflict, traces in part two the conflict within five of the larger denominations, shows how the movement was organized outside the regular denominations, and sums up the author's conclusions.

The work is well done, the historical viewpoint prevails, and, except at a few minor points, the treatment is objective and free of the author's personal point of view.

—P. R. H.

Christian Education. Handbook for 1931. Edited by Robert L. Kelly and Ruth E. Anderson. New York, The Council of Church Boards of Education in the U. S. A. Prices: cloth, $2.00; paper, $1.00.

This 1931 Handbook contains a large body of information which will undoubtedly be helpful to certain people. The book contains lists of over eleven hundred teachers of Bible and religious education, nearly one thousand names and addresses of church workers in state and independent universities, twenty-one church boards of education with their officers and functions, one hundred and seventy-five Protestant theological seminaries, and over seventy-five educational foundations. The book also contains an analysis of college educational expenses and a comparative statement of standards of national and regional accrediting agencies.

My Own Yesterdays. By Charles Reynolds Brown. New York, The Century Co., 1931. 332 p. Price $2.00.

This is the autobiography of Dr. Charles R. Brown, Dean Emeritus of Yale Divinity School. It will be particularly interesting to the many students who have passed through his classes, but there are thousands of others who have listened to his sermons, or who have read his books, who will be glad to get this intimate glimpse of his life.

Kilts to Togs. By Harry Webb Farrington. New York, The Macmillan Company, 1930. 358 p. Price $2.50.

Interesting and enlightening sketches from the boyhood of the author. They trace the effect of his various experiences on the formation of his personality and show the far-reaching results of a few contacts with religion. The real boy flavor extends throughout the book and makes it delightful reading.

Affirmations of Christian Belief. By Herbert A. Youtz. New York, The Macmillan Company, 1930. 114 p. Price $1.00.

Brief essays in a Christian philosophy of life dealing with Jesus' spiritual adventure as normative for all men; Jesus' estimate of humanity, and of the moral consciousness; Jesus' gospel of spiritual religion, and how a liberal education may produce spiritually vitalized persons.

Behind Mud Walls. By Charlotte Viall Wiser and William H. Wiser. New York, Richard R. Smith, Inc., 1930. 180 p. Price $1.50.

In this book the authors describe some of their experiences in connection with their work in the American Presbyterian Mission, Mainpuri, U. P. India.

What Do Present Day Christians Believe? By James H. Snowden. New York, The Macmillan Company, 1930. 357 p. Price $2.50.

One hundred questions and answers on problems of Christian belief. These chapters are interpretations of the views held by Christians today on such topics as God, Jesus, the Bible, man, the church. Two or three pages are given to each, and simple questions follow at the end of each discussion. The author suggests that the book may be used as a study course. Probably it will be used chiefly as a reference book.

The Meaning of Moral Life. By Warren Nelson Nevius. New York, Noble and Noble, 1930. 359 p. Price $2.25.

A text book in ethics for use by college students. The author is professor of ethics at Wilson College, Pennsylvania.

The Creed of a Schoolboy. By Harry Kenneth Luce. London, A. C. Black, Ltd. American Agent: The Macmillan Company, New York. 113 p.

This is a collection of twelve addresses by the master of Westminster School given in most cases to the boys of the school. They range all the way between "Jonah and the Love of God" and "Three in One and One in Three" of one type, and "Purity," "Humility." and "Imagination" of another type.

A Faith That Works. By Canon E. S. Woods. New York, Richard R. Smith, Inc., 1930. 224 p. Price $2.00.

Chapters in applied Christianity, which point the way toward making Christianity effective in such areas of life as the family, industry, war and peace, and the church. Written by an English clergyman in popular, readable style.

Cease Firing. Collected and edited by Anna Whittaker Roussel. Philadelphia, The John C. Winston Company, 1930. 88p. Price $1.00.

Fifty poems of the new peace by the world's great writers, including: Alfred Noyes, John Galsworthy, Edwin Markham, Harry Emerson Fosdick, Thomas Curtis Clark, Siegfried Sassoon, John Drinkwater, Vachel Lindsay, Austin Dobson, Edgar A. Guest, John Oxenham, etc.

Early Traditions About Jesus. By J. F. Bethune-Baker. New York, The Macmillan Company, 1930. 205 p. Price $1.50.

The Lady Margaret's Professor of Divinity in the University of Cambridge sets forth in a fairly popular style the source of the problems involved in the early records of Jesus. He handles the origin and nature of the gospels, the relation between Mark, Q., and other documents, and such matters as Jesus' teachings, God, the Kingdom, Miracles, the Resurrection, etc.

Red Men on the Bighorn. By Coe Hayne. Philadelphia, The Judson Press, 1929. 123 p. Price $1.00.

Through this true story of an Indian boy who came under Christian influences, the author gives, in an interesting way, many legends and pictures of Indian life. In addition to its value as a source book for story material, it gives many interesting sidelights on the problems of the Indian people.

Living Bible Stories. By William J. May. New York, The Abingdon Press, 1931. 210 p. Price $1.50.

According to the author's "Foreword," in these stories he has "tried to take a phrase here, or a half-story there, and make from it such word pictures that those who read them may turn to the Bible and read with new eyes the living word of the living God."

Nurturing Young Churchmen. The Development of the Idea of Spiritual Growth. By Clifton H. Brewer. Milwaukee, Wis., Morehouse Publishing Co., 1930. 153 p. Price $1.50.

This book is a brief history of Christian Nurture in the Episcopal Church.

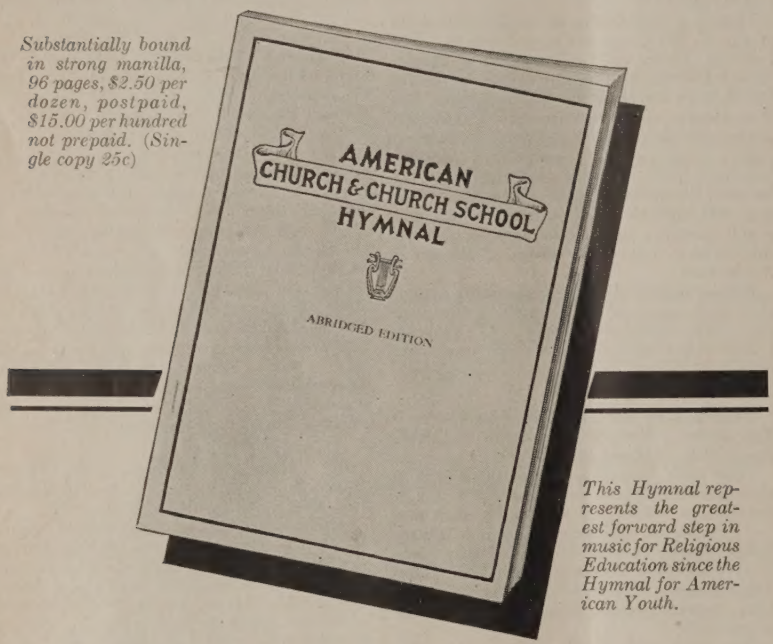
American Church and Church School Hymnal. Abridged Edition. Edited by W. E. M. Hackleman and Edwin O. Excell. Chicago, E. O. Excell Company. Prices: $.25 per copy; $2.50 per dozen; $15.00 per hundred, not prepaid.

The abridged edition of this well-known hymnal is particularly adapted for use in conventions and summer conferences and assemblies. It includes, in addition to hymns and songs, responsive readings and orders of service.

A New Day for the Country Church. By Rolvix Harlan. Nashville, Tennessee, Cokesbury Press, 1925. 166 p.

A discussion on the organization, administration, program, and message of the church in town and country.

Substantially bound in strong manilla, 96 pages, $2.50 per dozen, postpaid, $15.00 per hundred not prepaid. (Single copy 25c)



This Hymnal represents the greatest forward step in music for Religious Education since the Hymnal for American Youth.

ENLIVENS SUMMER CONFERENCES

The Abridged Edition of the American Church and Church School Hymnal is unusually well adapted for Young People's Conferences, Summer Assemblies and Summer Camps. ¶Its contents, selected from the Unabridged Edition of the Hymnal include fourteen complete Orders of Worship and 85 Hymns classified according to theme: Our Father's Word; Our Father's World; Jesus, the Youth; Jesus, the Coronated King; The Call to Companionship with Jesus; The Jesus Way of Living — The Joyful Life, The Courageous Life; World Peace, Etc. Completely indexed.

Returnable sample copy on request, also copy of Unabridged Edition of the American Church and Church School Hymnal if desired

E. O. EXCELL CO.

Established 1878

410 South Michigan Avenue, *Dept. I. J.* Chicago, Ill.

WHAT'S RIGHT with the Rural Church?

By Ralph A. Felton

Arranged for Group Study

"This book, published as a part of the Adult Program of Christian Education of the Presbyterian Church, is rich in content, practical, and constructive."—*Western Theological Seminary Bulletin.*

Cloth, $1.00 Paper, 75 cents

THE WESTMINSTER PRESS

Witherspoon Building Philadelphia

The Ship of Truth. By Lettice Ulpha Cooper. Boston, Little, Brown and Company, 1930. 318 p. Price $2.50.

This is a modern story which takes place in England. The hero is a young rector of the Church of England. He feels the church considers some things wrong which to him do not really seem wrong, and his spirit rebels against the authority of the church. Finally he decides that he can no longer preach and pretend to believe the things he does not believe, and he resigns his "living."

There follows a period of several years of many difficulties—unemployment, separation from his family, illness, and much inward disturbance regarding religion. Then he obtains employment in a stone quarry. He continues his philosophical thinking while he works and observes nature and his fellow-laborers in their daily lives. At last he arrives at the conclusion that there is a supreme being which created the universe and still has an interest in it. During his leisure time he writes an autobiography and calls it "The Ship of Truth."

Some time later, in answer to his wife's question as to whether he is going back to the Church of England, he explains to her that he isn't quite ready to go back. He believes that religion in this life is but a beginning—a kind of exploring. The church is but a ship to take one on this voyage. The Church of England is moving on this voyage very, very slowly and rather unwillingly. To be banded together in a National Church would be the best and happiest way to go on this voyage of discovery, but only so long as the church is willing to go on with the discovery. As soon as it stopped trying to discover, one would have to leave it and go alone because it's the discovery that matters. The church is only one of many ships on which the voyage may be taken—and everyone must choose his own way of going.

—R. W.

Silver Trumpet. A novel by J. Wesley Ingles. Philadelphia, The Union Press, 1930. 359 p.

Silver Trumpet received the prize offered by the American Sunday School Union in a contest conducted under the provisions of the John C. Green Fund.

Glimpses of Grandeur. By Frank D. Adams. New York, Harper & Brothers, 1930. 234 p. Price $2.00.

The life of Jesus sketched from a fresh point of view.

Religion and Character in Christian Middle Schools. A Study of Religious Education in Christian Private Middle Schools of China. By Chester S. Miao and Frank W. Price. Shanghai, China, China Christian Educational Association, 1929. 240 p.

The Reform Movement in Judaism. By Rabbi David Philipson. New York, The Macmillan Company, 1931. 503 p. Price $4.50.

Books Received

Cadet Stephen. By Alice Pickford Evans. Philadelphia, The Judson Press, 1930. 173 p. Price $1.25.

Porto Rican Neighbors. By Charles W. St. John. New York, Friendship Press, 1930. 98 p. Price $1.00.

The Christian Outlook in the Modern World. By Charles F. D'Arcy. New York, The Macmillan Company. 256 p. Price $1.75.

Charleston Papers. A Record of the Church Congress in the United States on its Fifty-Sixth Anniversary, A. D. MCMXXX. With an introduction by the General Secretary, Harold Adye Prichard. New York, Richard R. Smith, Inc., 1930. 220 p. Price $2.50.

The Divine Romance. By Fulton J. Sheen. New York, The Century Co., 1930. 142 p. Price $1.50.

The Idea of God in the Philosophy of Saint Augustine. By William Pearson Tolley. New York, Richard R. Smith, Inc., 1930. 214 p. Price $2.00.

Directory of Catholic Colleges and Schools. Washington, D. C., Department of Education, National Catholic Welfare Conference, 1930. 272 p. Price: paper, $2.50; cloth, $3.50.

Miscellaneous Notes on Old Testament Topics. By Barnard C. Taylor, Philadelphia, The Judson Press, 1929. 100 p. Price $1.25.

Pilgrim and Pioneer. By John M. Canse. New York, The Abingdon Press, 1930. 306 p. Price $2.00.

The COUNTRY CHURCH *and* PUBLIC AFFAIRS

Edited by Henry W. McLaughlin

"ONE of the most helpful and practical contributions to the rural church life of the age," says the *Christian Index* of this book. Here you will find discussed the problems of the country preacher, his duties and training; the medical and general health needs of the country communities; the problem of recreational life; the future of the country church and its relationship with the city churches. $2.00

At All Bookstores

THE MACMINKAN CO.
60 Fifth Avenue New York

Teachers Tell Other Teachers About This Ten-Day Junior Vacation School Course

Adventuring In Peace and Goodwill

By Annie Sills Brooks

"The outstanding contribution to the Daily Vacation Church School literature and teaching material for the Summer of 1930. It proved to be a rich source of story material and suggestive activities in our junior department and we recommend it to all vacation schools." — *Eleanor T. Miller, Chairman Nebraska Committee on World Friendship Among Children.* Cloth, $1.00.

Songs for Little People

Danielson & Conant

"Little people sing its songs with great enjoyment and respond freely and naturally to its call to praise and worship."—*Elizabeth Colson.* Cloth, $1.25

Song and Play for Children

Danielson & Conant

"There is a wealth of material here which cannot fail to enrich children's worship, and make glad their play and festival." — *Christian Register.* Cloth, $1.25

The Amateur Poster Maker

Jeanette E. Perkins

Poster making is recommended for vacation schools. This book shows the way. $1.00

Things to Make

Charlotte C. Jones

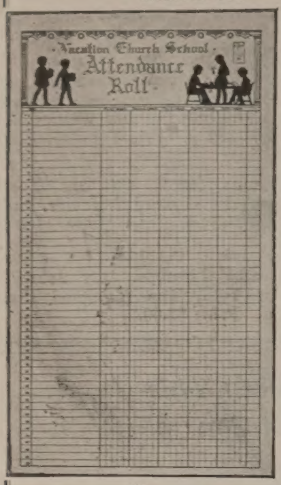
Patterns and suggestions for making gifts, doll furniture, May baskets, greeting cards, etc. A valuable book for leaders of vacation schools. $1.00

THE PILGRIM PRESS

Boston and Chicago

VACATION CHURCH SCHOOL

Roll No. 431



No. 431

This Attendance Roll has been very much needed in Vacation Church Schools throughout the country. It is designed to cover five weeks and has spaces for 50 names. Tinned top and bottom.

Size, 14½ x 27

Price 25 cents each

Send for Complete List of Vacation School Supplies. Also Complete Catalog General Supplies for Church and School.

431

HEIDELBERG PRESS

1505 Race Street Philadelphia, Pa.

THE HOLY BIBLE

A New Translation by

James Moffatt

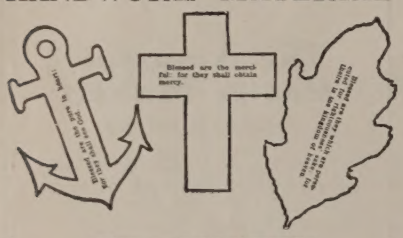
The incomparable version for gift, study and devotion. "The greatest translation by the man most ably prepared to make it." *J. H. Jowett*

$3.50 $5.00 $10.00

RICHARD R. SMITH, Inc.

12 E. 41st St. New York

HANDWORK MATERIAL



EILERS' NEW BEATITUDE FIRST PSALM — 23rd PSALM 100th PSALM CUTTING CARDS

The children cut out or sew the designs with the words inside. They are on cardboard in colors. Size 2¾ x 4⅝.

Price, 5 cents per set of 10 cards

Mounting Books for each of these Cards, 12 pages 3½ x 4½. Colored cover stock with the 10 designs. **2½ cents each.**

OUTLINE MAPS

Size, 6 x 9 inches. This set of 4 outline maps as follows: Palestine, Egypt, Roman Empire and Bible lands. **25 cents per doz.**

Samples Free

Outline relief map of Palestine on Heavy cardboard, 9½ x 11, **5 cents.**

A. H. EILERS & CO.

Publishers of Church and S. S. Supplies, Bible Maps, Wall Charts and Communion Ware

1324 Pine St. St. Louis, Mo.

Send for our 100-page Catalogue

Beds of Pearls. By Robert G. Lee. New York, Richard R. Smith, Inc., 1930. 112 p.

Greatest Thoughts on Immortality. Compiled by Jacob Helder. New York, Richard R. Smith, Inc., 1930. 183 p. Price $2.00.

The Lord's Prayer. By Friedrich Rittelmeyer. Translated from the German by S. M. K. Gandell. New York, The Macmillan Company, 1931. 192 p. Price $1.75.

The Basis of Belief. By William G. Ballantine. New York, Thomas Y. Crowell Company, 1930. 230 p. Price $2.00.

Jumping Beans. Story-book edition. By Robert N. McLean. New York, Friendship Press, 1930. 115 p. Price $1.00.

The Prodigal Girl. By Grace Livingston Hill. Philadelphia, J. B. Lippincott Company, 1929. 312 p. Price $2.00.

—Courtesy, Canadian Pacific Railway

Lesson Commentary for Sunday Schools, 1931. Edited by Charles P. Wiles and D. Burt Smith. Philadelphia, The United Lutheran Publication House, 1930. 316 p. Price $1.75.

The Story of David Livingstone. By W. P. Livingstone. New York, Harper & Brothers, 1930. 161 p. Price $1.50.

American. The life story of a great Indian. By Frank B. Linderman. Yonkers-on-Hudson, New York, World Book Company, 1930. 324 p.

He Is Become My Song. The story of Christ in poetic form. By Edith Anne Stewart Robertson. New York, The Macmillan Company, 1930. 275 p. Price $2.25.

The Lesson Round Table, 1931. Edited by Richard D. Dodge. Nashville, Tenn., Cokesbury Press, 1930. 396 p. Price $1.25.

Preparing the Way for Paul. By Frederick M. Derwacter. New York, The Macmillan Company, 1930. 165 p. Price $1.75.

The Bible and Business. By Umphrey Lee. New York, Richard R. Smith, Inc., 1930. 164 p. Price $1.50.

Programs for the School With Combined Departments

(Continued from page 39)

Cherishing every life of whatever land or race and mindful of hidden struggles, in all things I will strive to help.

No word shall ever pass my lips that hurts another in things of face, form, station, or estate.

My own weakness, foibles, sins, shall chasten speech and spirit and deny pride.

My life shall be a dedicated thing.

I shall count it desecration to pervert it.

The vandal hands of lust and hate and greed shall not be permitted to despoil.

And this I resolve, not because I am good, but that I fear weakness; not that I feel above others, but that with all my soul I long to be of humankind both helped and helper. So do I dedicate my days. So do I set apart my culture. So do I receive but to give again to others. So do I press humbly into the presence of the sacrificial Son of Man, crying out in eager consecration, "Let me follow thee, Master, wherever the world still needs ministry, wherever life is still to be given for the many. Help me, thou whose manger cradle brought democracy to light, to meet in my own worth, democracy's final test, and to my own great day, to be true."

—Charles S. Medbury

CLARK'S "UNITYPE"

COPPER CHURCH BULLETIN BOARDS

THE UNITYPE SYSTEM OF CHURCH PUBLICITY COMBINES THE ELEGANCE OF REFINEMENT AND DIGNITY WITH EFFECTIVE DISPLAY.

W. L. CLARK COMPANY, Inc.

MFRS. & PATENTEES

64 LAFAYETTE ST. NEW YORK

FULLY ILLUSTRATED CATALOG ON REQUEST

Record Your Own Trip on Glass Slides

Standard Size Metal Mat Glass Slides from your own pictures for 40c. Tinted for 60c. Special Art slides (full color in all details) 75c. Order one to one hundred at this price. Reduction for duplicates. Permanently record your church activities or other occasions on glass slides for future use. Write for details and catalogue of stereoptican supplies. Send material to be copied on glass slides to

National Pictures Service, Inc.

324 East Third St. Cincinnati, O.

"A coat of many colors"

This illustration (very much reduced from the original) gives an idea of the attractive material we offer for coloring and other handwork in connection with the **Graded Lessons.** This set is simple and practical and designed for supplementary use in the Beginners and Primary grades. Something for the child to do every Sunday in the year. The material for the child is **all** prepared, with Handbook of instructions for the teacher.

HAND WORK

Send stamp for Specimen Pages

MILLER PUBLISHING CO.

Dept. HW

161 Front Ave., Salamanca, N. Y.

IN ALL the realm of Vacation Bible School Literature STANDARD Courses alone make it easy for you to have a Successful Vacation Bible School.

SEND for FREE BOOK

The Standard Publishing Co.

Dept. W-16

8th and Cutter Sts. Cincinnati, O.